A CRITICAL REVIEW OF THE PAMPHLET, 'FĀTEḤ-E-QĀDIĀN'

By
Hadi Ali Chaudhary

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Was Pīr Meher ‘Alī Shāh the *Conqueror of Qadian* or is that the *Crude Vision* of his blind followers?

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First published in Urdu in UK: 1991 as:
Fāteḥ-e-Qādiān, yā, Gustākh Akhkhīń
First English translation published in UK: 2013

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Published by
Islam International Publications Ltd.
Islamabad, Sheephatch Lane
Tilford, Surrey GU10 2AQ
United Kingdom

Printed in UK at
Raqeem Press
Islamabad, Tilford, Surrey

ISBN: 978-1-84880-073-1

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FOREWORD

This book is a critical review of the pamphlet *Fāteḥ-e-Qādiān* written by a Maulavī Mushtāq Ahmed Chishtī of Norway. His claims of the so-called 'victory' of Pīr Meher 'Alī Shāh of Golrha against the Promised Messiah[as], Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian, are exposed in light of documented historical facts. Pīr Meher 'Alī Shāh was a man who initially acknowledged the services of the Promised Messiah[as] in defence of Islam, but later gave in to his followers and started opposing him.

In this book, we have documented the details of the events that occurred before and after Pīr Meher 'Alī Shāh's open criticism of the Promised Messiah[as] along with the direct and indirect communication which took place between him and the Promised Messiah[as] and his Community. After studying this book, it becomes clear that any claims of the Pīr's victory against the Promised Messiah and Mahdi[as] of the age are false and baseless. On the contrary, one can see how Allah the Almighty fulfilled His promises given to the Promised Messiah[as] about his victory and the victory of his Community.

The second half of the book provides a refutation to the allegations leveled by the author of the pamphlet *Fāteḥ-e-Qādiān* against the Promised Messiah[as]. Issues such as the status of Ḥaḍrat Mirzā Ghulām Aḥmad[as], his respect for other Prophets, his extreme love and devotion for the Seal of Prophets, the Holy Prophet

Muḥammad (may peace and blessings of Allah be upon him) and arguments for the natural death of Jesus [Ḥaḍrat Īsā[as]] are discussed.

Furthermore, the need of the Promised Messiah and Mahdi in this age and the signs of his advent are also discussed along with proofs of the truth of his claims.

Finally, this book documents the ill fate of Maulavī Mushtāq Chishtī - which he faced due to his opposing the Promised Messiah and Mahdi[as] of the age - and the success and honour that Allah has bestowed on the Ahmadiyya Muslim Community all around the world. Allah Almighty revealed to the Promised Messiah[as]:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا

Verily, We have granted you a clear victory. [1]

Gratitude is due to Khurram Matin Khan for the revision of the translation. Valuable insight was provided by Munawar Ahmad Saeed in reviewing the translation. The following offered valuable assistence to prepare the book for publication: Abdul Wahab Mirza, Naveed Malik, Irfan Azam and Ayyaz Mahmood Khan.

Munir-ud-Din Shams
Additional Wakīlut-Taṣnīf
London, November 2013

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[1] *Tadhkirah*, English 2nd Edition, p. 114, Published by Islam International Publications Ltd., UK, 2009 [Publishers]

Iʿjāzul-Masīḥ—A Miracle of the Promised Messiah[as]

In his book, *Anjām-e-Ātham*, published in 1896, the Promised Messiah[as] declared that he would no longer take part in any more debates or disputations because of his opponents' mischief, their attempts to create unrest during these gatherings, and for other legal reasons.

In the same book, he also put forward a method to distinguish and discriminate between truth and falsehood, which is that one should ask for God's guidance through prayers. Amongst the ascetics, leaders of religious orders and their successors that he invited to pray was a well known religious leader of the Chishtiyah sufi sect, Pīr Meher ʿAlī Shāh[2] (b. 1837, d. May 5, 1937) of Golrha (District Rawalpindi).

In the beginning, the above-mentioned Pīr held favourable views and had expressed respect for the Promised Messiah[as]. Around 1896 or 1897, when one of his devotees, Bābū Feroz ʿAlī, Station Master of Golrha, asked him about the Promised Messiah[as], he replied without any hesitation:

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2 The term 'Pīr' refers to a religious leader. In this book we have sometimes referred to Pīr Meher ʿAlī Shāh as the 'Pīr' etc. [Publishers]

> Imam Jalālud-Dīn Sayūṭī[rh] says that by ascending to certain high stations, some spiritual pilgrims attain the rank of Messiah and Mahdi and others acquire a similarity to those ranks. I cannot say whether this man is at such a lofty spiritual station, or whether he is truly the same Mahdi who was promised by the Holy Prophet[sa] to the ummah of Islam. He is working like a sharp sword against false religions and certainly enjoys divine support. (*al-Ḥakam,* June 24, 1904, p. 5, col. 2, 3)

On receiving such an opinion it is perhaps of little surprise that Bābū Feroz 'Alī, went on to join the Ahmadiyya Muslim Community, taking the *bai'at* [pledge of initiation] at the hand of the Promised Messiah, Ḥaḍrat Mirzā Ghulām Aḥmad[as].

Beginning of Pīr's Opposing Attitude and the Publication of Shamsul-Hidāyah

Soon after the incident, however, Pīr Meher 'Alī adopted the ways of the other maulavis and began to oppose the Promised Messiah[as]. He published a book in Urdu entitled, *Shamsul-Hidāyah Fī Ithbāt-e-Ḥayātil Masīḥ*[3].

Ḥaḍrat Ḥakīm Maulavī Nūrud-Dīn[ra] was particularly saddened when he received a copy of this book. He was particularly surprised because Pīr Meher 'Alī himself had recently written two letters to

[3] Meaning: Sun of guidance in establishing the life of the Messiah (Ḥaḍrat 'Īsā[as]) [Publishers]

him in which he spoke of the Promised Messiah[as] with words of great devotion, and due to this Ḥaḍrat Maulavī Nūrud-Dīn[ra] was desirous of meeting the Pīr.

After reading the book, Ḥaḍrat Maulavī Nūrud-Dīn[ra], wrote a letter dated February 18, 1900, to Pīr Meher 'Alī raising eleven questions.

Shamsul-Hidāyah, the Pir's book under discussion, had references from the works of Ibn-e-Jarīr and *Tārīkh-e-Kabīr Bukhārī.* Ḥaḍrat Maulavī Nūrud-Dīn[ra] asked whether the Pīr had himself studied these books or if he had them in his library. A few days later, the reply was received and it was discovered that the book was actually written by a follower of the Pīr, named Maulavī Muḥammad Ghāzī. The follower had published the book and ascribed it to the 'best of the researchers, commander of the sages, our lord, Khwājah Meher 'Alī Shāh'. The Pīr wrote:

> Respected and revered Maulānā, may peace and blessings of Allah be on you!
>
> Maulavī Muḥammad Ghāzī has been procuring and studying the above-mentioned books of Tradition and the commentaries on the Holy Quran. Maulavī Muḥammad Ghāzī has gone home these days. Maulavī Ghulām Muhyīud-dīn and Ḥakīm Shāh Nawāz must have expressed their good opinion about me out of their good faith but I am well aware of my worthlessness in this regard. It was Maulavī Muḥammad Ghāzī who compiled and published the book, *Shamsul-Hidāyah*, with his own effort and arrangements. However, he did have exchange of views and agreement on some topics with me personally from time to time. If you agree, Maulavī Muḥammad Ghāzī will respond to your

> letter and explain the situation with reference to the books you asked about, when he returns.
>
> May Allah keep both the parties firm on the right path.
> With greetings of peace
> A humble servant of the Scholars and Saints, Meher Shāh
> 26th Shawwāl 1317H & March 28, 1900 AD
>
> (*al-Ḥakam*, April 24, 1900, p. 7, col. 1, 2)

His letter stated the truth in simple terms; however, when the word got out to his followers, he feared of losing his disciples. He consequently began to find flimsy excuses to cover his clear admission. For example, he told one of his disciples, 'Abdul Hādī:

> You must not worry. No sentence will be devoid of truth and wisdom, *inshā'Allāh*. Whatever he [Ḥaḍrat Maulavī Nūrud-Dīn] said was because he did not understand the meaning of the words 'compilation' and 'publication'. وھومولٰناوعليھم سيظھر[4] . Ask him that in writing essays and their compilation, is not the distinction between general points and specifics based upon one's point of view? You should also get a copy of the second paper which Maulavī Nūrud-Dīn has received and examine it closely. *Salām,* Meher Shāh (*al-Ḥakam,* April 24, 1900, p. 7, col. 2)

Similarly, he wrote to another disciple, Ghulām Muḥammad, Clerk in the offices of the Accountant of the Punjab:

[4] He is our Lord and He will make it clear to them. [Publishers]

I wrote to Maulavī Nūrud-Dīn regarding his request and the appreciation of my knowledge that he received through our friends. The gist of the letter is: I do not possess any expert knowledge and our friends must have praised me simply out of good faith. I further explained that Maulavī Muḥammad Ghāzī would write to him upon his return, because he carried out the research on it.

I often gave him unpublished papers to prepare for publication i.e. to collect and put them in some order and to print them. Maulavī Nūrud-Dīn thought I had denied being the author of the book since the compilation had been attributed to Maulavī Muḥammad Ghāzī, as was the case. Sometimes the author and the publisher are the same and sometimes they are not. I had assigned the collation and ordering of the book to him for lack of time.

Anyway, the aim that people should not be misled was fully achieved with the Grace of God. We learn daily of the popularity of the book through letters. We need not concern ourselves with the views expressed by the common folks. *Salām*. (*al-Ḥakam*, April 24, 1900, p. 7, col. 3)

Publication of Letters by Ḥaḍrat Maulavī 'Abdul Karīm

Ḥaḍrat Maulavī 'Abdul Karīm could not bear this obvious duplicity on the part of Pīr Meher 'Alī and duly published all the above letters in the newspaper *al-Ḥakam* on April 24, 1900. He demanded again a reply to all the queries raised about the Pīr's book

and thus revealed the facts. In so doing, he showed the Pīr to be a clear fulfilment of the Promised Messiah's prophecy:

انی مهین من اراداها نتک

I will disgrace whoever will aim to disgrace you.

After the publication of the note by Ḥaḍrat Maulavī 'Abdul Karīm, a full-fledged conflict ensued. To find an escape, Pīr [Meher 'Alī] asked Maulavī Muḥammad Ghāzī to publish an announcement that:

Maulānā Ḥaḍrat Pīr Meher 'Alī Shāh had written the reply to the questions raised by Maulavī Nūrud-Dīn the very first day he received his letter, however, for some reasons it was not sent to him. Now that the answers have been demanded again in *al-Ḥakam*, we are publishing them.

After this, the answers given by Pīr Meher 'Alī were noted. These replies were more meaningless than his previous letters had been. Their diction was not correct and neither was the style. Similarly, the expression was not elegant and neither was the thought behind it. They were nothing but incongruous and disjointed pieces put together incoherently.

Invitation to Debate by Maulavī Syed Muḥammad Aḥsan

As far as the book *Shamsul-Hidāyah Fī Ithbāt-e-Ḥayātil Masīḥ* was concerned, Pīr [Meher 'Alī] did his utmost to prove that Jesus

[Ḥaḍrat 'Īsā[as]] was alive, using the same 'arguments' as Maulavī Muḥammad Ghāzī did. Yet, the fact totally escaped the Pīr that just as a weak rope cannot give support to anything, a weak argument does not help anyone either. Hence, the logical and historically accurate arguments presented by the Promised Messiah, Ḥaḍrat Mirzā Ghulām Aḥmad[as] on the death of Jesus [Ḥaḍrat 'Īsā[as]] stood tall and firm, like an unscaled mountain.

Ḥaḍrat Syed Muḥammad Aḥsan of Amroha, a companion of Ḥaḍrat Mirzā Ghulām Aḥmad, wrote an excellent book to rebut *Shamsul-Ḥidāyah*.—the book published in the name of Pīr [Meher 'Alī]. He entitled his book *Shams-e-Bāzighah*[5]. Through the publication of this book, he not only proved the absolute hollowness of the Pīr's arguments but also manifested how degraded were the views held by the Pīr. Indeed, the arguments presented in this book serve to cause shame for the followers of the Pīr even to this age.

On the last page of *Shamsul-Hidāyah,* the real author of the book, Maulavī Muḥammad Ghāzī, had invited the Promised Messiah, Ḥaḍrat Mirzā Ghulām Aḥmad[as] to a debate 'subject to satisfactory arrangements'. Syed Muḥammad Aḥsan of Amroha informed the Pīr in an announcement made on the July 9, 1900, that he was ready for the debate. He invited the Pīr stating:

> You should announce your readiness otherwise it will prove that the truth is on our side. (*al-Ḥakam*, July 9, 1900, pp.10–11 and July 23, 1900, p. 5, col. 3)

[5] Meaning: The Rising Sun [Publishers]

Pīr Meher 'Alī Shāh did not reply to Ḥaḍrat Syed Muḥammad Aḥsan's invitation to debate, imagining, perhaps, that he could thus retreat quietly.

The Promised Messiah's[as] Challenge to Compete in the Commentary of the Holy Quran

The Promised Messiah[as], who was awaiting the Pīr's own response upto that point, addressed him directly in a public announcement which was published on July 20, 1900 pointing out that thousands of Pīr Meher 'Alī Shāh's disciples believed him to be the most eminent maulavi in the country with regard to his knowledge, understanding of the Divine verities and subtleties, and also in literary comprehension. In fact, he himself had made a claim in *Shamsul-Ḥidāyah* that he had been given an understanding of the Holy Quran. To determine the truth in these claims, the Promised Messiah[as] put forward a simple solution as follows:

> According to the Holy Quran, the truly sincere servants of God are given Divine help in three ways:
>
> 1. …They are afforded miraculous support by God at the time of confrontation… as shown by the verse[6] …يَجْعَلْ لَّكُمْ فُرْقَانًا…

[6] He will grant you a distinction… (*Sūrah al-Anfāl* 8:30) [Publishers]

2. They are endowed with a deep knowledge and understanding of the Holy Quran… as shown by the verse[7] لَّا يَمَسُّهٗٓ اِلَّا الْمُطَهَّرُوْنَ ۝.
3. The majority of their prayers are accepted… as shown by the verse[8] …اُدْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ…

(Announcement dated July 20, 1900, *Majmū'ah Ishtihārāt*, vol. 3, published by Ash-Shirkatul Islāmiyyah Ltd., Rabwah, Pakistan, p. 327)

So, to make a clear differentiation between truth and falsehood, Pīr Meher 'Alī was advised to compete in writing a commentary of the Holy Quran.

The Promised Messiah[as] invited him to enter into a scholarly contest by writing a commentary on the Holy Quran on the following terms:

> In order to distinguish the honest from the deceitful, a public meeting in Lahore—the headquarters of the Punjab—should be held. After drawing lots to select forty verses from any chapter of the Holy Quran, or an entire chapter (if it contains forty or less verses), the two competing parties should pray to God that: 'O Allah! Please grant whichever of us in Your view is in the right, the spiritual power to write, in this very gathering, the verities and fine points of this chapter in eloquent and clear Arabic language and

[7] Which none shall touch except those who are purified. (*Sūrah al-Wāqi'ah* 56:80) [Publishers]

[8] Pray unto Me; I will answer your *prayer*. (*Sūrah al-Mu'min* 40:61) [Publishers]

help him with the Holy Spirit. And whichever of us two is acting against Your will and is not truthful, deprive him of this ability and prevent him from the expression in eloquent Arabic and the insight into the Holy Quran, so that people may know whom You support and from whom Your blessings and the help of the Holy Spirit is withheld.'

After this prayer, the two parties should start writing their commentaries in Arabic with the condition that both parties should neither have any book with them nor any assistant to aid them. It shall be essential for each person to write quietly, with his own hand, so that the other competitor can not extract or plagiarize anything from the eloquent composition and the fine points they may overhear. Each party shall be allowed exactly seven hours to write this commentary, which must be done face to face and not behind any veils.

Each party shall have the authority to search the other to make sure that he is not secretly getting help from any books. Both parties should complete their commentaries in seven hours but on the same day and in the same gathering, in the presence of witnesses.

Once written, the commentaries should then be signed and read out to three scholars (with the responsibility of their selection and arrangement for their attendance being on Pīr Meher 'Alī Shāh). It shall be the duty of each of these three maulavis to give their opinion, on oath, as to which of the two has been written with the help of the Holy Spirit both regarding the commentary and the Arabic composition. It shall be necessary that the three maulavis are neither the followers of this humble one nor the disciples of Meher 'Alī Shāh.

It would be acceptable to me that Pīr [Meher 'Alī Shāh] may select Maulavī Muḥammad Ḥusain Batalvī, Maulavī 'Abdul Jabbār Ghaznavī and Maulavī 'Abdullāh, Professor of Lahore, or any other three maulavis who are not his disciples or elders. It shall be incumbent upon the three maulavis that they express their opinion, under oath, stating which commentary and Arabic composition is superior and shows signs of Divine support. This oath should be similar to the oath mentioned in the Holy Quran in reference to defamation of chaste women in which the declaration is repeated three times.

It shall also be required that the above-mentioned commentaries be no less than twenty pages in length (where a page is determined to be of average size and in average print, as is to be found in thousands of existing printed copies of the Holy Quran in the Punjab and India).

If, with this form of contest, together with the testimony of three such maulavis, it is decided that Pīr Meher 'Alī Shāh had Divine support in his commentary [of the Holy Quran] and Arabic composition and I was not able to show the same or even that we both accomplished the task to the same degree, the whole world can be a witness that I shall admit that the truth is with Pīr Meher Shāh. I also give a solemn undertaking that, in this case, I will burn all my books about this claim, and shall consider myself forsaken and reprobate.

However, if my God makes me victorious in this competition and Meher 'Alī Shāh remains tongue-tied; not being able to write in eloquent Arabic, or to express the subtleties and truths mentioned in the chapter of the Holy Quran, or if he altogether rejects this competition, then in all these cases it shall be

incumbent upon him to repent and take the *bai'at* [pledge of initiation] at my hand. (Announcement dated July 20, 1900, *Majmū'ah Ishtihārāt*, vol. 3, published by Ash-Shirkatul Islāmiyyah Ltd., Rabwah, Pakistan, pp. 327–330)

The Promised Messiah[as] published this announcement with signatures of twenty of his followers as witnesses. He asked Pīr [Meher 'Alī] to publish an announcement of his acceptance of this challenge within 10 days of receiving this announcement, endorsed by the signatures of twenty other respectable people, and to include a solemn promise to take *bai'at* if he was to be defeated. (see *Majmū'ah Ishtihārāt*, vol. 3, published by Ash-Shirkatul Islāmiyyah Ltd., Rabwah, Pakistan, p. 331)

Pīr's Announcement

Since Pīr [Meher 'Alī Shāh] did not have the strength to enter the field of scholarly contest, and did not want to disclose his true state of mind either by issuing a clear rejection, he published an announcement on July 25 saying that: 'I whole-heartedly accept the invitation to attend the meeting in Lahore with the conditions laid down by Mirza [Ghulām Aḥmad], but first of all we will have a verbal debate on his claim to be the Messiah. Then, if Maulavī Muḥammad Ḥusain Batālvī and both of his companions express the opinion that in this debate Mirza [Ghulām Aḥmad] is not right in his claim, he will have to take the *bai'at* [pledge of initiation] on my hand. The contest of writing commentary shall only be allowed

to begin after that. (To refer to the complete letter see *Wāqi'āt-e-Ṣaḥīḥah* by Ḥaḍrat Muftī Muḥammad Ṣādiq, published by Anwār-e-Aḥmadī, Lahore, 1900, pp. 25–26)

Discussing the deceptive plan of Pīr [Meher 'Alī], the Promised Messiah[as], said:

> ...It is obvious that if I am victorios [in the verbal debate], I would have no further need for a contest of manifesting Divine support. On the other hand, if I am overpowered, I would be expected to take the *bai'at*. Now the readers should decide whether there is any room for the contest of manifesting divine support which I had invited him to. (*Toḥfah Golarhviyyah* p. 2, *Rūḥānī Khazā'in*, vol. 17, p. 88)

The Promised Messiah[as] further states:

> Pīr [Meher 'Alī] wants me to revert to the same position... regarding which I have made a written declaration in my book *Anjām-e-Ātham,...* that in future I will not enter into verbal debates. ... he has put forward the excuse of a verbal debate with the intention that if he [Ḥaḍrat Mirzā Ghulām Aḥmad] will not come for the debate, we will beat the drum of victory in public. And if he will debate we will say he has broken a solemn promise which he had made with God. (*Toḥfah Golarhviyyah* pp. 2–3, *Rūḥānī Khazā'in*, vol. 17, pp. 89–90)

It is also very clear that this 'acceptance' of a verbal debate was actually a clear rejection of a written contest, and was a ridiculous

escape from the sincere invitation of the Promised Messiah[as]. Instead of a contest in written commentary, Pīr [Meher 'Alī] put forward a suggestion for a debate about the Promised Messiah[as]'s claim of being the Messiah. He went on to appoint a person[9] as judge who was the leader of the disbelievers and was known to hold the same views as those of Pīr [Meher 'Alī]. He was a declared opponent of the Promsied Messiah[as] over the matter of the death of Jesus [Ḥaḍrat 'Īsā[as]] and based his entire faith on the continued life of Jesus [Ḥaḍrat 'Īsā[as]] and on apposing the Promised Messiah[as]. It was also ridiculous that Pīr [Meher 'Alī Shāh] Golarhvī himself appointed Maulavī Muḥammad Batālvī to judge the verbal debate together with two other similar people, because these people were already supporting the Pīr in his rejection of the Promised Messiah[as].

The Reply of Maulavī Muḥammad Aḥsan

Maulavī Muḥammad Aḥsan published an announcement on August 14, 1900, that if Pīr [Meher 'Alī Shāh] is not avoiding the contest, then the same three ulema[10] who were appointed by the Promised Messiah[as] to judge the written commentary should publish an oath that the Pīr's method is not a proof of his helplessness in the matter of writing a commentary. Then, if within a year, no sign appears in support of Mirzā [Ghulām Aḥmad] we

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[9] That is, Maulavī Muḥammad Ḥusain Batālvī [Publishers]

[10] Maulavī Muḥammad Ḥusain Batalvī, Maulavī 'Abdul Jabbār Ghaznavī and Maulavī 'Abdullāh. See page 11 above [Publishers]

will be considered defeated. Also, on behalf of 'Anjuman-e-Furqān', the followers of the Promised Messiah[as] in Lahore, (whose officers were: President: Hakīm Faḍl Ilāhī, Secretary: Munshī Tāj Dīn and Joint-Secretary: Miāń Mi'rāj Dīn 'Umar) published an announcement twice, on August 19 and August 20, 1900, that: Should Pīr [Meher 'Alī] write a commentary according to the conditions of the Promised Messiah[as], we will give him a reward of 1,000 rupees in cash. (For details see *Wāqi'āt-e-Saḥīḥah*, published by Anwār-e-Aḥmadī, Lahore, 1900, pp. 36–37)

As a reply to these announcements, Pīr [Meher 'Alī] once again published a statement in which, to avoid a written commentary, the emphasis was entirely on a verbal debate. Moreover, he one-sidedly fixed the date of this verbal contest as August 25, 1900. (For details see *'Asā-e-Mūsā*, published by Maulavī Muḥammad 'Abdul Majīd, Delhi, 1900, p. 418)

[Bear in mind that Munshī Ilāhī Bakhsh Accountant, from whose book the above reference is taken, was a bitter opponent of the Promised Messiah[as] and was unparalleled in the malice and animosity he bore against him].

Threats by the Disciples

Furthermore, some disciples of Pīr [Meher 'Alī] were enraged and they began to write a series of abusive letters to the Promised Messiah[as]. In these letters, they not only took the abusive language to it's limits, but also gave threats of murder, which clearly showed

that they had speeded up the movement to poison the public mind against the Promised Messiah[as]. (For details see *'Asā-e-Mūsā*, p. 418)

Sudden Arrival of Pīr [Meher 'Alī] in Lahore

Pīr [Meher 'Alī] made a clever move at this time. His announcement had been published on August 21. A few days after publishing his announcement—without waiting for the reply of the Promised Messiah[as]—Pīr Ṣāḥib arrived in Lahore on August 24, 1900, accompanied by a large entourage of his disciples. Out of the three people the Promised Messiah[as] had suggested as arbiters for the contest of written commentary, Maulavī Muḥammad Ḥusain Batalvī, set out towards Shimla on the pretext of some personal business and the other two arbiters, Maulavī 'Abdul Jabbār Ghaznavī and Maulavī 'Abdullāh Tonkī, Professor at the Oriental College, Lahore, presented themselves in Lahore on the same day as the Pīr. Many people from outlying areas also gathered to hear the proceedings of the so-called debate. Muḥammad Ḥusain Batālvī wrote:

> My humble self...considered the claims of Mirzā of the face-to-face contest of writing commentary and manifestation of signs as his old boast... and avoided any part in it by going to Shimla on some personal business. (*Ishā'at-us-Sunnah,* vol. 19, p. 129)

Immediately on arrival, the disciples of Pīr [Meher 'Alī] made the announcement that the Pīr has come for the 'debate' and that he has accepted all of Mirzā's[11] conditions. As soon as Pīr [Meher 'Alī] stepped into Lahore, flood of hatred for Ahmadis swelled like a flood... Abuses and profanities were rampant, and sermons were delivered from the pulpits declaring that the Promised Messiah[as] was worthy of being killed. (For details see *Wāqi'āt-e-Ṣaḥīḥah* by Ḥaḍrat Muftī Muḥammad Ṣādiq, published by Anwār-e-Aḥmadī, Lahore, 1900, p. 41, p. 63)

Eventually, though, the arrival of Pīr [Meher 'Alī] in Lahore and the publication of the inflammatory announcements by his disciples were to prove an inextricable embarrassment for him.

A Sincere Effort to bring Pīr [Meher 'Alī] into the Contest of a Written Commentary

As soon as they learnt of the arrival of Pīr [Meher 'Alī], the sincere Ahmadis in Lahore made an earnest attempt to persuade him for the contest of a written commentary. They published a statement on August 24, the day of his arrival, that the devotees of Pīr [Meher 'Alī] are publishing announcements full of abuses from Lahore and Rawalpindi, but why don't Ḥakīm Sulṭān Maḥmūd of Rawalpindi, Muḥammad Dīn, the bookseller of Lahore, and other devotees of the revered Pīr ask him to announce in clear terms that he accepts the challenge of the Promised Messiah[as] for a contest of written

[11] I.e. The Promised Messiah[as] [Publishers]

commentary. Although the date set for the contest by the Promised Messiah[as] has already passed, if they were to accept the challenge even now, another suitable date can be set and the Promised Messiah[as] would attend it.

Pīr Meher 'Alī made no response to this announcement. Followers of the Promised Messiah[as] respectfully wrote a personal letter and delivered by hand to Pīr [Meher 'Alī] stating:

> If you have truly come to Lahore due to concern for the faith of Islam and want to remove this 'vicious turmoil' you should immediately publish a signed statement saying that: I am ready to enter unconditionally into a contest on written commentary with Mirzā Ghulām Aḥmad, in accordance with his announcement of July 25, 1900.
>
> You should also get the signatures of at least four renowned chiefs and maulavis of Lahore as witnesses to this statement....We respectfully request you that for God's sake agree to this settlement and do not think of avoiding it. (For full text of the letter see *Wāqi'āt-e-Ṣaḥīḥah,* published by Anwār-e-Aḥmadī, Lahore, 1900, pp. 45–46)

This letter was written the following day, on August 25. A non-Ahmadi friend, Miāń 'Abdur Rahīm, Inspector of the Market, accompanied by Ḥakīm Syed Muḥammad 'Abdullāh, Arab of Baghdad, Munshī 'Abdul Qādir, the teacher, and Miāń Mīr Bakhsh, the shopkeeper of Lahore, visited the Pīr at the time of *Ẓuhr* prayer. Pīr [Meher 'Alī] stated that he would reply to the letter after 'Aṣr prayer. However, when the said Inspector of the Market, visited his residence again at 5 p.m., the Pīr's disciples did

not let him enter, and asked him to leave with the message that 'Pīr [Meher 'Alī] will not reply'. (For details see *Wāqi'āt-e-Ṣaḥīḥah,* published by Anwār-e-Aḥmadī, Lahore, 1900, pp. 44–45, 47)

Earlier, on June 27, 1900, the Ahmadis in Lahore had published an announcement for a standing challenge to any scholar or custodian of any shrine, who considered himself to be following the truth in opposition to the Promised Messiah^as, to take part in a prayer duel with the Promised Messiah^as. The method suggested for the prayer duel was that a few incurable patients and other afflicted people should be distributed equally between both contestents according to the the drawing of lots. The contestants should then engage in prayer for the recovery of their particular group of invalids. Within 40 days, the information that the contestants receive from God as a result of their prayers should be published, indicating which of their patients would recover fully. The contestant whose patients recover or their afflictions are eased should then be considered to be in the right.

After a lengthy silence, a written announcement in answer to this straightforward and simple challenge was distributed in Lahore on August 25, 1900—the date of the above-mentioned incident at the Pīr's house. In this statement Maulavī Muḥammad Ghāzī and other disciples of the Pīr conceded quite clearly that they neither had the backing of God nor could the sick be healed with their prayers. They asked that Ḥaḍraṭ Mirzā Ghulām Aḥmad^as should perform this miracle on his own and heal the sick. (For details see *Wāqi'āt-e-Ṣaḥīḥah*, published by Anwār-e-Aḥmadī, Lahore, 1900, pp. 19–20)

After these negotiations completely fell through, Ḥakīm Faḍl Ilāhī and Miāń Mai'rājud-Dīn 'Umar sent a registered letter

addressed to Pīr [Meher 'Alī] on August 26, 1900. In it they asked the Pīr to publish a statement bearing his signature that he unconditionally accepts the invitation of July 20, 1900 to the contest of writing a commentary on the verses of the Holy Quran. (For details see *Wāqi'āt-e-Ṣaḥīḥah*, published by Anwār-e-Aḥmadī, Lahore, 1900, p. 47)

Alas, the Pīr refused outright to accept the registered letter. (For details see *Wāqi'āt-e-Ṣaḥīḥah*, published by Anwār-e-Aḥmadī, Lahore, 1900, p. 47)

However, his disciples started spreading a rumour that Pīr [Meher 'Alī] had sent many telegrams on August 25, to which Mirzā [Ghulām Aḥmad] had not replied. As a response, an announcement was published on August 27 daring Pīr Meher 'Alī that if he were to publish a written affirmation accompanied with his oath, attesting to the authenticity of this rumour, the followers of the Promised Messiah[as] would present him with 51 rupees. (For details see *Wāqi'āt-e-Ṣaḥīḥah*, published by Anwār-e-Aḥmadī, Lahore, 1900, p. 49)

Pīr [Meher 'Alī] himself remained silent as usual. However, on the same day, several maulavis held a large public gathering in the Bādshāhī Mosque, attempting to cover up the truth. These maulavis told their audience that no heed should be paid to Mirzā [Ghulām Aḥmad] and his Community, nor should any reply be made to anything they may ask.

In a report of the proceedings, published in *Ishā'at-us-Sunnah*, the verdict of these maulavis appeared as following:

> In future, no Muslim should pay heed to any written communication of Mirzā Qādiānī or his followers. Neither should

> they speak to them or give them any reply, as their beliefs are entirely contradictory to Islam. *(Ishā'at-us-Sunnah,* vol. 19, no. 132)

On this occasion, Munshī Niẓāmud-Dīn, financial secretary *Anjuman Ḥimāyat-e-Islām*, made a persistent request to the Pīr that he should also address the gathering and furthermore, people made a humble request to him to address the gathering in the Bādshāhī Mosque. However, he refused by saying that his voice was too soft and he was not able of speak from a pulpit. (For details see *al-Ḥakam,* October 24, 1900, pp. 6–7)

The Promised Messiah[as]'s Detailed Announcement

When the Promised Messiah[as] learnt of this situation, he published a detailed announcement, on August 28, 1900, in which he wrote:

> I have learnt that the disciples of Pīr [Meher 'Alī] and others who share their views are spreading rumours in the streets of Lahore that Pīr [Meher 'Alī] did arrive in Lahore for the contest of a written commentary, but Mirzā [Ghulām Aḥmad] fled from it. I hereby inform the public once again that these rumours are contrary to the facts, for it is the Pīr who has fled and has not agreed to write the commentary. He has neither the capacity for it, nor is he blessed with Divine support.

> I would have done my best to go to Lahore, but it has been reported that many illiterate people from Peshawar, in the Frontier [Province], accompany the Pīr as his allies and many of the petty-minded and vulgar people of Lahore are roaming in the streets hurling abuses like drunks. The opponent maulavis, in a frenzy, are telling people that I deserve to be put to death. In such circumstances, how could it be right for me to go to Lahore without proper arrangements...? (Announcement of August 28, 1900, *Majmū'ah Ishtihārāt*, vol. 3, published by Ash-Shirkatul Islāmiyyah Ltd., Rabwah, Pakistan, pp. 350–351)

The announcement of the Promised Messiah[as] continues:

> However, if Pīr [Meher 'Alī] has made up his mind sincerely, and is ready to write the commentary in Arabic, without adding further conditions, then I declare on oath, bearing Allah as my witness, that I will definitely go to Lahore, solely for the face-to-face contest of writing commentary in Arabic. I only desire two things on which depends my arrival in Lahore:
>
> 1. Firstly, Pīr [Meher 'Alī] should publish an announcement in simple and clear text, without adding complications or more conditions, that: 'I have agreed to enter into a contest with Mirzā Ghulām Aḥmad Qādiānī, to write a commentary on the Holy Quran, in eloquent and literal Arabic.' The announcement should be signed and verified by five respected and well known dignitaries of Lahore....Since it is the rainy season they should set the date of this contest in

the above announcement, at least three days in advance, so that I may be informed of the event.

2. The second thing which is a condition for my arrival in Lahore, is that three chiefs of Lahore, namely: Nawāb Sheikh Ghulām Maḥbūb Subhān; Nawāb Fateḥ 'Alī Shāh; and retired Extra Assistant, Syed Barkat 'Alī Khān, should publish a mutually agreed statement to the effect that 'we take responsibility for the disciples of Pīr Meher 'Alī Shāh and their ilk, that they will not utter any abuse nor commit any uncivilized act.'

Bear in mind that there are no more than 15–20 people in Lahore who support me and I can make arrangements to deposit a sum of 2,000 rupees with the three said chiefs, stipulating that if any of my followers were to abuse or beat someone, they may confiscate my deposit. I promise they will remain quiet as if they were not even breathing. However, Pīr Meher 'Alī Shāh, who has good relations with some of the chiefs of Lahore, and some of them may possibly have allegiance to him, need not deposit any money. It will be sufficient that the above-mentioned chiefs agree to take responsibility for the words and deeds of the incitable people from the Frontier [Province] who accompany the Pīr at present. They should also accept the responsibility for the actions and statements of other disciples, supporters and other maulavis of Lahore, who are openly pronouncing religious fatwas that I deserve to be put to death. When the afore-mentioned chiefs will publish these few lines of assurance, with their signatures, and after the above-mentioned announcement of Pīr [Meher 'Alī] has been published, if I do not speedily go to Lahore, I may be openly

> declared a liar. (Announcement of August 28, 1900, *Majmū'ah Ishtihārāt*, vol. 3, published by Ash-Shirkatul Islāmiyyah Ltd., Rabwah, Pakistan, pp. 351–353)

Munshī Ilāhī Bakhsh wrote regarding the above mentioned second condition set by the Promised Messiah[as]:

> Holy is Allah! This is strange justice, that Mirzā himself is not prepared to accept a single condition from others but is adding condition upon condition himself. Furthermore, the stipulated conditions are impossible to implement. (*'Asā-e-Mūsā,* p. 420)

The above words highlight the importance of the conditions. In fact, the biggest concern of the Promised Messiah[as] was that the environment of morality and restraint, which a religious contest demanded, was altogether lacking. If this were not the case, why would they declare the demand for responsibility as 'impossible to implement', especially, since these people were disciples of Pīr [Meher 'Alī] and shared his beliefs.

We find a similar incident in the life of the Holy Prophet Muḥammad[sa]. It is reported in *Sunano Abī Dāwūd* (*Kitāb-ul-Khirāj Wal Fai Wal Amārah Bābo Khabarin-Naḍīr*) that the tribe Banū Naḍīr sent a message to the Holy Prophet Muḥammad[sa] that he should bring 30 people, and that they would bring their priests. If their priests attested to the truth of the Holy Prophet Muḥammad[sa] they would readily believe in him. However, since they had secretly prepared for rebellion at this meeting, the Holy Prophet Muḥammad[sa], wisely sent word that unless they gave him a written agreement, he would not trust them.

An Easy Condition of Debate for the Pīr

At the end of the above-mentioned Announcement, the Promised Messiah[as] put forward the following suggestion, with a view of fulfilling the Pīr's demand for a debate:

> If Pīr Mehr 'Alī Shāh is incapable of participating in a face-to-face contest of writing a Quranic commentary in Arabic as is evident, then there is another easy method which is different from the kind of debates I have undertaken to avoid. The method is that after the above mentioned acceptance of responsibility [by the three chiefs[12]] I should arrive in Lahore and should be allowed to speak for three hours, explaining my claim and its supporting arguments in a public meeting, where the aforementioned three chiefs should also be present. My address will not contain any direct reference to Pīr Meher 'Alī Shāh. After my speech, Meher 'Alī Shāh should take the stand and should likewise address the public for three hours, presenting his arguments from the Quran and Hadith for the physical advent of the Messiah from the Heavens. People can compare and judge between the two speeches themselves. If Pīr [Meher 'Alī Shāh] were to agree to any one of the two options, then having received in writing the assumption of responsibility by the aforementioned chiefs, I will gladly come to Lahore. (*Majmū'ah Ishtihārāt*, vol. 3, published by Ash-Shirkatul Islāmiyyah Ltd., Rabwah, Pakistan, p. 354)

[12] Nawāb Sheikh Ghulām Maḥbūb Subhān; Nawāb Fateḥ 'Alī Shāh; and retired Extra Assistant, Syed Barkat 'Alī Khān. See page 23 above. [Publishers]

Pīr Meher 'Alī's Return to Golrha

Initially Pīr Meher 'Alī had intended to stay in Lahore until Friday September 1. However, fearing that he would once again be faced with public demands to give a speech which would ruin his remaining prestige, he cancelled the rest of his itinerary in Lahore and, instead of leaving on Friday as was planned, he left the city right away. He instructed his disciples not to read the Promised Messiah's[as] announcements and books as it would cause them to lose their faith. Thus, when the above mentioned Announcement of the Promised Messiah[as] reached Lahore, Pīr Meher 'Alī was no longer in Lahore and had already reached Golrha. Nevertheless Ḥaḍrat Muftī Muḥammad Ṣādiq, Munshī Tājud-Dīn, Secretary Anjuman-e-Furqāniyyah, and other Ahmadis immediately sent him the Announcement by registered mail and wrote:

> As you have unexpectedly left Lahore before Friday, we are sending you this Announcement by registered mail. Nevertheless, as a precautionary measure, we are also leaving two copies of the Announcement with your respected disciples so that they can be presented to you. (For details see *Wāqi'āt-e-Ṣaḥīḥah,* published by Anwār-e-Aḥmadī, Lahore, 1900, pp. 61–62)

They also wrote:

> From the Promised Messiah's[as] last Announcement, the period of five days, which was set aside for you to obtain signatures from the

> relevant chiefs, has now been extended to 15 days. Please send the signed announcement within this timeframe. (*Ibid.*)

In addition, they offered to pay for one second-class and two intermediate-class return tickets for the railway, for Pīr [Meher 'Alī] and two of his followers, to assist with their expenses for their return trip to Lahore. They concluded by saying:

> We hope that, to bring the truth to light, you will soon make the necessary arrangements and return back to Lahore. (*Ibid.*)

Alas, on this occasion also, Pīr Meher 'Alī refused to accept the registered letter. Thus despite the offer of paying for travel expenses, the Pīr and the other like-minded maulavis did not have the courage to present any hadith, as demanded by the Promised Messiah, about the claim of the physical ascent to—and descent from—Heaven of Jesus [Ḥaḍrat 'Īsā^as]. They also could not venture into the contest on writing a commentary, nor to make a convincing speech on their position.

Conclusive Argument by the Promised Messiah^as

Once Pīr Meher 'Alī left Lahore, his devotees began to circulate a series of claims, asserting that a holy personage such as Pīr Meher 'Alī had taken the trouble to come to Lahore for a contest on writing a commentary on the Holy Quran, but that when Mirzā

[Ghulām Aḥmad] realised that this holy man was indeed 'the genius of our time, beloved of our period, full of knowledge and wisdom regarding the Quran, and unique in the world', he went into hiding in some corner of his home. Otherwise, the Pīr's disciples asserted, there would surely have been a great manifestation of a sign of elucidating the wisdom of the Holy Quran, and a display of eloquence in the Arabic language on the part of Pīr Meher 'Alī.

When the Promised Messiah[as] witnessed how the truth was being concealed, he proposed, under Divine inspiration, another method of writing a Quranic commentary, which he outlined as follows in his book *Arba'īn*, no. 4, on December 15, 1900:

> If Pīr [Meher 'Alī] has a genuine command of composing eloquent commentary in Arabic, and has not used any deception, he will still possess this command. Therefore, I ask him, in the name of Allah, that he should fulfil my request in the following way. He should write a learned commentary in Arabic of not less than four *juz'w*[13] of a book, on *Sūrah al-Fātiḥah* to refute my claims. I, in turn, will write a learned commentary in eloquent Arabic on the same chapter of the Holy Quran, with the grace and power granted by God, in support of my claims.
>
> He is permitted to get help from the scholars of the world, inviting the learned and eloquent men from Arabia, and seeking the help of the professors of Arabic in Lahore and other cities. Starting from December 15, 1900, we shall both be permitted 70

[13] A *juz'w* comprises 16 pages. [Publishers]

days to complete this task. This time will not be extended by a single day.

Having completed this commentary in contest with me, if three well known writers from Arabia were to declare that the Pīr's commentary indeed contains all the essential elements of eloquence and learning, and is full of spiritual wisdom, I will give him a prize of 500 rupees in cash. I will also set fire to all my books and will take the *bai'at* [pledge of initiation] at his hands.

However, if the result is contrary, or if Pīr [Meher 'Alī] fails to write anything in the allocated time, then I have no need to take *bai'at* from such people, nor do I need their money. I only want to demonstrate that despite being known as a *pīr*, he has uttered such a despicable lie. (*Arba'īn*, no. 4, pp. 18–19 footnote, *Rūḥānī Khazā'in,* vol. 17, pp. 449–450 footnote)

The Promised Messiah[as] also said:

I allow him, by all means to call Muḥammad Ḥusain Batālvī, Maulavī 'Abdul Jabbār Ghaznavī, Muḥammad Ḥasan Bheen or other similar people. He even has the discretion to get the services of some writers from Arabia. The commentary of both parties should not be less than four *juz'w*. If in the allocated period of 70 days i.e. December 15, 1900 to February 25, 1901, one of the two parties does not publish the commentary, and the time has passed, then he will be considered a liar and no other proof will be needed to prove him to be in the wrong. (*Ḍamīmah Arba'īn*, no. 3, 4, p. 4, *Rūḥānī Khazā'in,* vol. 17, p. 484)

In accord with this announcement, with the Grace and special Help of God, the Promised Messiah[as] published a learned and eloquent commentary on *Sūrah al-Fātiḥah* entitled, *I'jāzul-Masīḥ*, within the specified time, on February 23, 1901. The Promised Messiah[as] gave a clear warning on the title page of the book declaring the commentary to be matchless:

و من قام للجواب و تنمر فسوف یری انه تند م و تذ مر

> He who, being incensed, sets out to write a reply, will soon find that he is filled with remorse and has come to a sorry end.[14]

The Promised Messiah[as] stated that the purpose of writing the commentary was to prove false Pīr Mehr 'Alī Shāh's claim that he had the knowledge of the Holy Quran, drank at the fountain of deep Divine knowledge and was a man of miracles. (For details see *I'jāzul-Masīḥ,* pp. 34–37, *Rūḥānī Khazā'in*, vol. 18, pp. 36–39)

The Promised Messiah[as] also challenged Pīr Meher 'Alī's sense of honour by saying:

[14] *Nuzūlul-Masīḥ*, pp. 193–194, *Rūḥānī Khazā'in*, vol. 18, pp. 571–572 [Publishers]

أن ذالک الرجل الغُمْرَ إن لم يستطع أن يتولّى بنفسه هذا الأمر. فله أن يُشرک به من العلماء الزمر. أو يدعو من العرب طائفة الأدباء. أو يطلب من صلحاء قومه همّةً و دعاءً لهذه اللأواء . وما قلتُ هذا القول إلّا ليعلم الناس أنهم كلهم جاهلون. ولا يستطيع أحدٌ منهم أن يكتب كمثل هذا ولا يقدرون. وليس من الصواب أن يُقال أن هذا الرجل المدعو كان عالمًا فى سابق الزمان. وأمّا فى هذا الوقت فقد انعدم علمه كثلج ينعدم بالذوبان. ونسج عليه عناكب النسيان.

If this ignorant man lacks capacity to undertake this task himself, then I give him permission to get help from the scholars who share his views, or call a group of writers from Arabia, or ask the pious people of his nation to pray that he may be granted the capacity. I say this so that the public becomes aware that all these people are ignorant. Not one among them, nor all of them put together, have the ability to do this work. To put forward the argument that the Pīr, who has been challenged for the contest, used to be a scholar but now his knowledge has melted away like ice and the spiders of dust have spun webs over his memory, is merely an excuse. (*Iʿjāzul-Masīḥ,* pp. 40–41, *Rūḥānī Khazā'in*, vol. 18, pp. 42–43)

Then, in great grandeur the Promised Messiah[as] made the announcement:

الحق والحق أقول. إن هذا كلام كأنه حسام. وإنه قطع كل نزاع وما بقي بعده خصام. ومن كان يظنّ أنه فصيح وعنده كلام كأنه بدر تام. فليأت بمثله والصمتُ عليه حرام. وإن اجتمع آباء هم وأبناء هم. وأكفاء هم وعلماء هم. وحكماء هم وفقهاء هم. على أن يأتوا بمثل هذا التفسير. في هذا المُدى القليل الحقير. لا يأتون بمثله ولو كان بعضهم لبعضٍ كالظهير. فإني دعوتُ لذالك وإن دُعائي مُستجاب. فلن تقدر علىٰ جوابه كتّاب. لا شيوخ ولا شاب. وإنه كنز المعارف ومدينتها. وماء الحقائق وطينتها.

It is a fact and I speak the truth that my writing is a sharp sword that has cut away all those who dispute, and no opponent is left. It is incumbent upon anyone who thinks that he has eloquent speech and that his writing shines like the full moon to not remain silent. He should bring out a book to match mine. Even if their fathers, their sons, their friends, their scholars, philosophers and jurists were all to join hands to attempt to match this commentary within the short period of time specified, they will not be able to do so. The fact is that I prayed for this, and my prayer was granted. Therefore no writer, whether old or young, will have the power to write a response to this. This commentary is a treasure—in fact, a city—of divine knowledge that has been built with the water and clay of truth. (*I'jāzul-Masīḥ*, pp. 54–55, *Rūḥānī Khazā'in*, vol. 18, pp. 56–57)

About this miraculous writing the Promised Messiah[as] also said:

I prayed that Allah may make this book a miraculous sign for scholars and no writer should have the power to come up with and write its match.... My prayer was accepted, and Allah gave me the glad tiding, saying:

منعه مانع من السماء [15]

> I understood that this meant that the antagonists would not have the power to produce its like. (*I'jāzul-Masīḥ*, p. 66, *Rūḥānī Khazā'in*, vol. 18, p. 68)

Hence, according to this prophecy, neither Pīr Meher 'Alī nor any other writer from Arabia or any other country had the courage to produce anything like it.

[15] The Forbidder has forbidden him from Heaven. [Publishers]

MATCHLESSNESS OF *IʿJĀZUL-MASĪḤ*: MAULAVĪ MUḤAMMAD ḤASAN FAIḌĪ AND HIS NOTES

Iʿjāzul-Masīḥ, a book of the Promised Messiah[as], was published on February 23, 1901. He sent a copy to Pīr Meher ʿAlī. In addition to him, this book contained an open invitation to Arabs and non-Arabs to enter into the contest of writing a commentary in the Arabic language. Accepting this challenge, Maulavī Muḥammad Ḥasan Faiḍī of Bheen, Sub-district Chakwal, District Jhelum, declared that he would write its rebuttal. He was a teacher at the Noʿmāniah School in the Shāhī Mosque, Lahore. For this rebuttal, he started compiling notes on the Promised Messiah's[as] book *Iʿjāzul-Masīḥ,* and on a book written by a companion of the Promised Messiah[as], Ḥaḍrat Syed Muḥammad Aḥsan Amrohvī called *Shams-e-Bāzighah.*

At one place amongst his notes he wrote:

لعنة الله على الكاذبين[16]

[16] Curse of Allah on those who lie. [Publishers]

Hardly a week had passed since he had written the above statement, he died under Divine decree.

His extraordinary death proved him to be a liar in opposing the Promised Messiah[as], and at the same time provided a great sign of the fulfilment of the revelation of the Promised Messiah[as]:

منعه مانع من السماء

He has been forbidden by the Forbidder from Heaven.[17]

The belongings left behind by Maulavī Muḥammad Ḥasan Faiḍī, which was sent to his village Bheen, Sub-district Chakwal, District Jhelum after his death, contained the two books *I'jāzul-Masīḥ* and *Shams-e-Bāzighah*, on which he had written his notes.

A Book in Urdu Instead

Since many intelligent people did not approve of the behaviour of Pīr Meher 'Alī, which he had displayed in Lahore (and which has been reported above), the Promised Messiah[as] expected that Pīr Meher 'Alī, in order to wash away the stains of insult, would make an attempt to write and publish a commentary on *Sūrah Fātiḥah* in eloquent Arabic, to try and match *I'jāzul-Masīḥ*, and thereby show the public that the venerated Pīr knew Arabic and could write a commentary. Finally on July 1, 1902, the Promised Messiah[as] received a book, *Saif-e-Chishtiyā'ī* from Pīr Meher 'Alī. The book,

[17] *Tadhkirah*, English 2nd edition, p. 518, published by Islam International Publications Ltd., UK, 2009 [Publishers]

instead of being written in Arabic according to the terms laid out in the challenge, was written in Urdu. Rather than being a commentary, it contained nothing but baseless objections and criticisms of the two books, *Iʿjāzul-Masīḥ* and *Shams-e-Bāzighah*. It shows that neither did Pīr Meher ʿAlī accept the challenge to write the Arabic commentary face-to-face in order to prove his scholarship and miraculous powers, nor did he discharge this duty even after such a long time. Instead, he firmly established his own helplessness. Not only did it prove the Pīr's inability to write a commentary, but it also manifested, once again, a powerful sign of the truth of the Divine revelation vouchsafed to the Promised Messiah[as]:

منعه مانع من السماء

The Forbidder has forbidden him from heaven.[18]

The Pīr also put a stamp on the truth on what the Promised Messiah had stated:

و من قام للجواب و تنمر فسوف یری انه تندم و تذ مر

He who, being incensed, sets out to write a reply, will soon find that he is filled with remorse and has come to a sorry end.

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[18] *Ibid.* [Publishers]

Charge of Plagiarism

In his book *Saif-e-Chishtiyā'ī*, the biggest objection Pīr Meher 'Alī raised was that some sentences in the book *I'jāzul-Masīḥ* (which amounted to no more than four lines in a book comprising over 200 pages), had been plagiarised from *Muqāmāt-e-Ḥarīrī*, the Holy Quran or some other books; some of which had been written with minor variations. Moreover, some were from well-known Arabic proverbs. This was the allegation of plagiarism, which the Pīr had raised against Ḥaḍrat Mirzā Ghulām Aḥmad.

In his book *Nuzūlul-Masīḥ*, the Promised Messiah[as] gave a sufficient and well reasoned response to this allegation. Here we shall mention some points briefly:

- It is common to find a similar theme in one or two sentences of writers.
- Sentences are sometimes used as excerpts by authors.
- In Ḥarīrī's book, some verses of the Holy Quran are found as excerpts.[19]
- We find some sentences and couplets of other authors without any change or reconstruction in Ḥarīrī's writings.
- Some sentences of 'Abul Faḍl Badī-'uz-Zamān, the genius author of his age, exactly match Hariri.

[19] Ḥarīrī is an authentic Arabic author, and a celebrated master of prose, whose writing comprises rhythmic and rhyming prose. The collection of his writings is called *Muqāmāt-e-Ḥarīrī*.

- Two poets of *Sabʿah Muʿallaqah* (the collection of high ranking odes which, during the pre-Islamic period, was hung in the Kaʿbah) have similar lines of poetry.
  One poet said: يقولون لاتهلک اسی و تجمل
  The other said: يقولون لاتهلک اسی و تجلد
- The Jews prove that some passages of the New Testament have been taken word for word from Talmud.
- Some evil-minded critics have alleged that the topics in the Holy Quran have been adopted from the Old and New Testaments and its parables are those of the ancient Arabs.

Only a man ignorant of the rules of literature could believe that because of similarity of theme or because of excerpts, the above books and writings were filled with stolen passages and poems.

In great eloquent books, you find examples of repetition and use of appropriate excerpts. Anyone who declares such examples as plagiarism, either does not know the ABC of elegant writing and rhetoric, or he is being dishonest.

To adorn the writing with excerpts and to repeat the theme is an accepted way in rhetoric. If this is called plagiarism, then this allegation would also apply to the best authors, poets and masters of prose, who are considered the masters of eloquence and command of language.

The Real Culprit of Plagiarism

Dear reader, witness now the special Divine Decree which always crowns the truthful with honour and grandeur and bestows, on the liars, not just defeat, but also disgrace, misfortune and ignominy.

On July 26, 1902, while the Promised Messiah[as] was engaged in replying to the criticism raised by Pīr Meher 'Alī's book *Saif-e-Chishtiyā'ī*, he received a letter by Miāń Shahābud-Dīn from the village of Bheen who was a friend and neighbour of the late Maulavī Muḥammad Ḥasan Faiḍī. The letter showed the pilfering activities of Pīr Meher 'Alī so clearly, as though one had been caught in the act. We shall reproduce here, to the very letter, this missive.

Letter of Miāń Shahābud-Dīn Addressed to the Promised Messiah[as]

Text of the letter is given below:

> Messenger of God and appointee of the Gracious God, your holiness, dear Ḥaḍrat Mirzā [Ghulām Aḥmad], may your blessings and benficences perpetuate. *Assalāmu 'alaikum wa raḥmatullahi wa barakātuhū*[20]
>
> I received your registered letter. It refreshed my grieving heart and I learnt the situation.

[20] Peace be on you with Allah's Mercy and His Blessings. [Publishers]

The situation is that I was not shown the manuscript of Muḥammad Ḥasan separately because, after his death, all his books and papers had been locked away. However, I did see the notes that were written by him on *Shams-e-Bāzighah* and *Iʿjāzul-Masīḥ*. They are the same notes which the wicked Golarhvī[21] has copied, he has not written anything of his own merit. Now, the father of Muḥammad Ḥasan and some others have become my mortal enemies. They do not show me even a page from these books. Previously, I found an opportunity to see these books when Golarhvī returned the copies—which he had obtained in the past. That was possible only because the man who brought the book back was an outsider. When he lost his way, he came to the mosque and asked me for the directions to the house of Maulavī Muḥammad Ḥasan. I asked him his purpose. He said that he was sent by Meher ʻAlī Shāh to return the books, *Shams-e-Bāzighah* and *Iʿjāzul-Masīḥ* to Maulavī Muḥammad Ḥasan's father. Then I looked through the books and saw the notes appended to every page, against each line. I had *Saif-e-Chishtiyā'ī* with me so I compared the text with the notes. It was the same, word for word.

I would like to do what you have asked for; however Muḥammad Ḥasan's father does not let me have the book. He says that I can only look through them in his presence, and he will not allow me to take them away. I am helpless and cannot do anything about it.

I have made a mistake by writing a letter to Golarhvī telling him that he has written nothing at all; what he has done is to copy Muḥammad Ḥasan's notes. Consequently, Golarhvī has written

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[21] Referring to Pīr Meher ʻAlī. [Publishers]

to Muḥammad Ḥasan's father asking him not to show me the notes because I oppose him. Now the dilemma is that Muḥammad Ḥasan's father is a disciple of Golarhvī and follows his commands. I feel truley regretful that I wrote to him, for it is because of this that all have become my enemies. Please forgive me as my coming to Qadian by myself will be an unnecessary expense due to the fact that he does not let me have the books.

Humbly,

Shahābud-Dīn from Bheen, Sub-district Chakwal

Concerning this matter, Miāń Shahābud-Dīn also wrote the following letter to Ḥaḍrat Maulavī 'Abdul Karīm[ra], a companion of the Promised Messiah[as]:

Respectful and revered Maulavī 'Abdul Karīm[ra],

Assalāmu 'alaikum wa raḥmatullahi wa barakātuhū

I am enjoying good health and wish the same for you. I would not have declined to come but they do not give me the books, *Shams-e-Bāzighah* and *I'jāzul-Masīḥ*, which contain the desired notes [of Maulavī Muḥammad Ḥasan Faiḍī of Bheen]. The harsh tone of *Saif-e-Chishtiyā'ī* is mostly of Muḥammad Ḥasan. That is why his death ... was an example.... Now that I have written the letter, Golarhvī[22] himself admits his mistake, as is clear from the postcard

[22] Referring to Pīr Meher 'Alī Shāh [Publishers]

written by Golarhvī with his own hand which he sent to Maulavī Karamud-Dīn. In short, Golarhvī has urged Muḥammad Ḥasan's father not to show me the books. Golarhvī says in the postcard that he wrote with the permission of Muḥammad Ḥasan. This is not a sincere statement. He was compelled to say this because he was ashamed that we came to know of the secret. I am sending the postcard separately. You will see that it has been written by Golarhvī in his own handwriting.

Humbly,

Shahābud-Dīn from Bheen

Maulavī Karamud-Dīn, mentioned in Miāń Shahābud-Dīn's letter, wrote to the Promised Messiah[as] and to Hakīm Faḍlud-Dīn, the proprietor of Ḍiā-ul-Islām Press, Qadian. We reproduce these letters below:

Revered, your holiness, Mirzā Ṣāhib, May you live long.

Assalāmu 'alaikum wa raḥmatullahi wa barakātuhū

For some time, I have been reading your books and I love your writings. Many times in my dreams I have seen good scenes about you. I often argue with your adversaries. I have not yet become your disciple, for I feel one has to take great care; as long as one is not satisfied through a private face-to-face meeting it is not right to take a pledge. However, I have love for you in absentia.

A few days ago, I saw your holiness in my dream in which you congratulated me and gave me some sweets and disclosed two things which were on my mind. In the same dream, I said that I was convinced that you are the recipient of visions. God knows the real facts.

I am still unable to understand some matters, which is why I remain undecided, though I believe in your goodness and piety. The other day I shed tears as I read a few lines of a poem in Persian and a few lines of one in Urdu in the first pages of your book *Surmah Chashm-e-Āryah* and I thought that one can never find such moving feeling and pain in the writings of liars.

Yesterday, I received a registered letter, concerning Pīr Golarhvī's[23] book *Saif-e-Chishtiyā'ī*, from Maulavī 'Abdul Karīm, through a dear friend of mine, Miāń Shahābud-Dīn, who is a student. I had also told Miāń Shahābud-Dīn that most of Pīr Meher 'Alī's book comprised of the notes of the late Maulavī Muḥammad Ḥasan, which he made in the margins of the books *I'jāzul-Masīḥ* and *Shams-e-Bāzighah*, to record his thoughts. Pīr Meher 'Alī had borrowed the two books from me (which have now been returned). On comparison, we found the notes word for word copied into his book. This is an extreme example of pilfering, that he copied the thoughts of a dead person and attributed them to himself, without mentioning the original author. How strange it is that some of the faults that he attributes to your book, are to be found in his own book. Since both books are now in the possession of Maulavī Muḥammad Ḥasan's

[23] Referring to Pīr Meher 'Alī Shāh. [Publishers]

father—and he holds views against you—it is difficult to send them to you.

However, it will be possible to copy those notes and send the copy to you. Another possibility is that an appointed member of your Community could come here and see those notes for himself. This will be possible only if someone is sent without delay. Only the day before yesterday, I received a postcard from Pīr Meher 'Alī in which he admitted that he stole Muḥammad Ḥasan's notes to enhance the effectiveness of *Saif-e-Chishtiyā'ī*. I am sending it for you to see. It will be inadvisable to disclose that all this information has been provided by me. However, there will be no harm if Miāń Shahābud-Dīn's name is disclosed. I don't want to face the rancour of the Pīr's followers.

Please pray that my faith in you becomes clear and I should be convinced that you receive revelations and are commissioned by God.

I send my humble *salām* to Maulavī 'Abdul Karīm and Maulānā Maulavī Nūrud-Dīn.

Constraint of time prevents me from writing more. *Salām* from Shahābud-Dīn and he concurs with the contents of this letter.

Humbly,
Muḥammad Karamud-Dīn,
From Bheen, Sub-district Chakwal,
Dated July 21, 1902.

Second Letter of Maulavi Karamud-Dīn Addressed to Ḥakīm Faḍl Dīn

An English rendering of the text of the letter follows:

Revered Hakīm [Faḍl Dīn], may you live long.

Assalāmu 'alaikum wa raḥmatullahi wa barakātuhū

The boy reached home on July 31 and immediately I started trying to convince him to assist us in the matter. At first, he refused vehemently to give us the books and said that the books belonged to Ja'far Zattly, who recognizes the handwriting of the late Maulavī Muḥammad Ḥasan and who had told the boy strictly that the books must be taken at once to Zattly in Lahore.

However, after employing many tactics and enticements, I convinced him. Eventually, he settled for a payment of six rupees. Having transferred the notes on another copy of *I'jāzul-Masīḥ,* we are sending with the bearer of this letter, the original book which has the notes of late Maulavī [Muḥammad Ḥasan] in his own handwriting. Please send a note for the receipt of the book with the bearer of the letter and, if possible, give him six rupees also, so that we can pay the boy and there is no difficulty in acquiring the other book, *Shams-e-Bāzighah*. As soon as you will send us a copy of the book *Shams-e-Bāzighah*, we will immediately send you the original book containing Maulavī's handwritten notes. Please rest assured, there will be no going back on his word if Allah wills. The boy says that there are many other notes written by the late

maulavi which can be traced. When found, we will settle its price and, if needed, send the handwritten notes of the late [Muḥammad Ḥasan] Faiḍī to you. Please procure and send a copy of *Shams-e-Bāzighah* soon, because the boy is home on only a month's vacation. After that, he will take the book to Lahore and it will be impossible to acquire the original. Try in Chakwal, you may find a copy and then send it with the bearer of this letter and send your man with him so that he can take the book.

I hope that Ḥaḍrat Mirzā Ṣāhib and your Jamā'at will accept my insignificant services and pray for me. However, I request that for the time being my name is not disclosed, so that I can render similar help again. *Salām* from Maulavī Shahābud-Dīn.

Yours sincerely,
Muḥammad Karamud-Dīn
from Bheen, Sub-district Chakwal
August 3, 1902

(Note: The boy mentioned in the letter was the son of late Muḥammad Ḥasan, who was also his heir. As stated by Maulavī Karamud-Dīn, the son accepted six rupees cash and gave us the two books, *I'jāzul-Masīḥ* and *Shams-e-Bāzighah*, which contained the notes of Muḥammad Ḥasan in his own hand. This was how Pir Meher 'Alī was exposed.)

It may be observed that if the notes were not stolen and were used with the permission of Muḥammad Ḥasan Faiḍi then why was it not stated in the book that the material was written with his permission? Why did Pīr Meher 'Alī lie and claim to be the author

of this book? Why did he not publish Muḥammad Ḥasan Faiḍi's permission in the book? Why did he remain silent until God exposed his secret and his theft was caught?

We shall present, below, the postcard of Pīr Mehr 'Alī, which Maulavī Karamud-Dīn referred to in both his letters above. In it, you will note that Pīr Meher 'Alī has openly admitted that in fact his book *Saif-e-Chishtiyā'ī* is a composition of the late Muḥammad Ḥasan Faiḍi. Addressing Maulavī Karamud-Dīn, the Pīr wrote in this postcard:

> My dear and sincere friend Maulavī Karamud-Dīn,
>
> I am enjoying good health. *Wa'alaikum wa raḥmatullah*[24]. I want to send you a copy by post or through some reliable man.
>
> Let it be known to you that in this book[25] the refutation of commentary on *Sūrah Fātiḥah* (i.e. the book *I'jāzul-Masīḥ*) is a compilation of the late [Muḥammad Ḥasan] Faiḍi and it was included with his permission. This was decided verbally and in writing in Jhelum. Actually, at the request of the late [Muḥammad Ḥasan] Faiḍi, I sent the necessary material in reply of *Shams-e-Bāzighah* to him in Lahore and had given him permission to publish it under his own name. Unfortunately, his life did not allow him to do so and neither did I find that material in Lahore. Eventually I had to do this work myself. Therefore, I had to get the books from you and to publish the refutation of the commentary with my changes on the basis of the prior permission

[24] And peace be on you with Allah's Mercy. [Publishers]

[25] *Saif-e-Chishtiyā'ī* [Publishers]

> to publish it. In future you or Maulavī Ghulām Muḥammad may have to take the trouble of doing the same.

The Promised Messiah[as] included all this correspondence in his book *Nuzūlul-Masīḥ*, which was published during the lifetime of Pīr Meher ʿAlī. In the same book, the Promised Messiah[as] also gave a crushing reply to the objections which were raised by the book, *Saif-e-Chishtiyā'ī*. Pīr Meher ʿAlī had alleged that some excerpts from others included in that book constituted plagiarism.

Ironically, the secret striving which the Pīr undertook to steal material—so that he could declare *Saif-e-Chishtiyā'ī* his own book—was divulged to the public. Pīr Meher ʿAlī was caught red-handed. The books of Maulavī Muḥammad Ḥasan containing his hand-written notes reached Qadian. Comparing these notes with *Saif-e-Chishtiyā'ī*, everyone witnessed that Pīr Meher ʿAlī had decidedly plagiarized the writings of a dead man. This was the shameful defeat which the special decree of God had destined for Pīr Meher ʿAlī. This way, his contest with a man commissioned by God, who was the Promised Messiah and Mahdi, uncovered his true state of lowliness as depicted by his own line of poetry:

کتھے مہر علی کتھے تیری ثنا   گستاخ اکھیں کتھے جااڑیاں

What is worth of Meher ʿAli to do justice to Your homage?
O!, the one possessing crude vision, who are you meddling with!

Empty Boasts of Victory

Let's ponder over it with a sense of fairness. The Promised Messiah[as] wrote twenty-two books in eloquent Arabic as well as several announcements in Arabic. Pīr Meher 'Alī Shāh continued to brag:

... لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هٰذَآ ...

If we wished, we could cetainly utter the like of this.[26]

Yet, despite living a long life, and having much free time, Pīr Meher 'Alī was unable to write even a few pages of commentary on the Holy Quran in Arabic.

Because of the cunningness of Pīr Meher 'Alī, from beginning to end, and his excuses of running away, his helplessness and defeat was the talk of the town. This was the reason which led some of his close disciples to accept the truth and they joined the Ahmadiyya Community. Moreover, as the people, rather very respectable people, demanded that Pīr Meher 'Alī write the commentary, his helplessness became all the more evident. For instance Maulavī Faiḍ Aḥmad Faiḍ of Jāmi'ah Ghosia[27] of Golrha wrote:

> On the insistence of Ḥaḍrat Dīvān Syed Muḥammad of Pakpatan, once Ḥaḍrat [Pīr Meher 'Alī]... thought of writing a commentary of the Holy Quran, but thereafter he excused himself by telling

[26] *Sūrah al-Anfāl* 8:32 [Publishers]

[27] He was a teacher in Jā'miah Ghosia in Pīr Meher 'Alī's native town, Golrha. [Publishers]

> the Dīvān that, 'as I thought of writing the commentary such a heavy downpour of meanings and subjects fell upon my heart, that I realised it would require my whole life to put it in writing and I would not be able to do anything else.' (*Mehr-e-Munīr,* p. 245)

It would have been a great achievement if Pīr [Meher 'Alī] had accomplished this work instead of other engagements. However, the 'heavy rain' fell on the barren land and produced nothing. All their claims were empty boasts which had no real substance.

Finally, the contest between the Promised Messiah[as] and Pīr Mehr'Alī Shah, concluded with a glorious victory for the Promised Messiah[as]. Every machination that the Pīr devised turned against him. It is a great miracle indeed that *Saif-e-Chishtiyā'ī* (sword of Chishtiyah), which was sharpened to attack the Promised Messiah[as], ended up killing its author himself.

MIRACLE

Opponents of the Ahmadiyya Muslim Community sometimes ask us to describe the true nature of miracles. That reminds us about those who, when the verses of the Holy Quran were recited to them, said:

. . . لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هٰذَآ ۙ . . .

If we wished, we could certainly utter the like of this. [28]

Such people have never understood the true nature of miracles. How could they appreciate *I'jāzul-Masīḥ*? Every machination of Pīr Meher 'Alī rebounded on him, his tricks were laid bare, and he was himself wounded by every weapon with which he tried to attack the Promised Messiah[as]. In particular, the way *Saif-e-Chishtiyā'ī* (sword of Chishtiyah) was sharpened to attack the Promised Messiah[as], but ended up killing it's author instead, was a great miracle but Pīr Meher 'Alī still paid no heed like those before him about whom Allah the Almighty testifies:

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[28] *Sūrah al-Anfāl* 8:32 [Publishers]

وَاِنْ يَّرَوْا اٰيَةً يُّعْرِضُوْا وَيَقُوْلُوْا سِحْرٌ مُّسْتَمِرٌّ ○

> And if they see a Sign, they turn away and say, 'A passing *feat of* magic.'[29]

If someone wants to know the true nature of miracles, he should read the following books by the founder of Ahmadiyya Muslim Community, the Promised Messiah, Ḥaḍrat Mirzā Ghulām Aḥmad[as] of Qadian:

- *Surmah Chashm-e-Āryah*
- *Barāhīn-e-Aḥmadiyya*
- *Chashmah-e-Ma'rifat*
- *Ḥaqīqatul-Waḥī*

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[29] *Sūrah al-Qamar* 54:3

THE PROMISED MESSIAH[AS] DID NOT BRING A NEW LAW

The author of the pamphlet *Fāteḥ-e-Qādiān,* Maulavī Mushtāq Ahmed Chishtī, carved a new standard for the truth of the Prophets, which is mentioned neither in the Holy Quran nor in the *aḥādīth* of the Holy Prophet Muḥammad (may peace and blessings of Allah be upon him), nor will you find any trace of it in old Scriptures. He writes:

> One of the innumerable pious attributes of the Prophets is that they receive a book and call people towards the book which has been sent. They do not write books. (*Fāteḥ-e-Qādiān,* p. 11)

This is a senseless objection. Everyone knows that it is up to Allah the Almighty that He should provide signs to prove the truth of a Prophet according to the needs of the time. Noah [Ḥaḍrat Nūḥ[as]], was commanded to construct a boat according to the circumstances of his time, and that very boat proved to be a great sign for him, and became a proof of his true prophethood. Similarly, each Prophet is granted distinctive signs by God. For our time, as Allah says in the Holy Quran:

وَإِذَا الصُّحُفُ نُشِرَتْ

When books are spread abroad.[30]

The Promised Messiah[as], the one commissioned by God was granted the miracle of knowledge and publications as proof of his prophethood. Among these, *I'jāzul-Masīḥ* is a splendid sign.

These people have been helpless against this sign of the Promised Messiah[as], and they speak like the chiefs of Mecca when they were helpless against the Holy Prophet Muḥammad[sa]. The Holy Quran cites them as saying:

... مَالِ هٰذَا الرَّسُوْلِ يَأْكُلُ الطَّعَامَ وَيَمْشِيْ فِي الْأَسْوَاقِ ...

What is the matter with this Messenger that he eats food, and walks in the streets?[31]

In the present case, [Mushtāq] Chishtī objects on the prophethood of the Promsied Messiah[as], calling him a strange Prophet who writes a book; as though to write a book is an awful and objectionable thing for a Prophet.

As far as the reading and writing of a Prophet is concerned, it is a distinctive feature of our Lord and Master, the Holy Prophet Muḥammad[sa], that he was unlettered. Apart from him, however, you will not find any mention of this distinctive feature in any other Prophet. Instead, regarding David [Ḥaḍrat Dāwūd[as]], Moses [Ḥaḍrat Mūsa[as]] and Jesus [Ḥaḍrat 'Īsā[as]] you will find stated in a

30 *Sūrah at-Takwīr* 81:11

31 *Sūrah al-Furqān* 25:8

commentary of the Holy Quran, *Tafsīr-e-Baiḍāvī*, that they used to write.

Whether the Promised Messiah[as] becomes the target of his attack or not, the above Prophets are certainly becoming its target.

If you look at the above mentioned text of Mushtāq Chishtī from another angle, it points to a clear deception. About the Prophets he writes:

وہ کتاب لاتے ہیں بھیجی گئی کتاب کی طرف
بلاتے ہیں وہ کتاب لکھا نہیں کرتے

> They bring a book and call people to the book which has been sent. They do not write a book. (*Fāteḥ-e-Qādiān,* p. 11)

If one reflects a little, he will realise that the books which the Prophets bring, or the books which they ask people to follow, are of a different kind altogether. They are called Divine Books and contain the *Sharī'ah* law. It is an audacity to link the books of the Promised Messiah[as] with them, and then to compare them with the Divine Books is an affront. Never did the Promised Messiah[as] claim that any of his books is a book of *Sharī'ah* . Each of his books is comprised of commentary and elucidation of the *Sharī'ah* of Holy Prophet Muḥammad[sa]. As for instance, the book *I'jāzul-Masīḥ* comprises a narration of the truth and wisdom contained in *Sūrah al-Fātiḥah*.

Therefore, it is inconceivable to imagine any book of the Promised Messiah[as] to be akin to a Divine Book or like the Books of *Sharī'ah* which the Prophets bring or teach.

The status of the Promised Messiah[as] is only as a servant and slave of his Lord and Master, the Holy Prophet Muḥammad[sa] and it is supported by the following revelations that he received:

كل بركةٍ من محمد صلى الله عليه و سلّم فتبارك من علّم و تعلّم

> Every blessing is from Muḥammad, peace and blessings of Allah be upon him. Then blessed is he who has taught and he who has been taught.[32]

يحى الدين و يقيم الشريعة

He will revive the faith and will establish the law.[33]

Therefore, the Promised Messiah[as] is from among those Prophets who urge people to act upon the Divine Book previously sent. Accordingly, the Promised Messiah[as] exhorted his Community:

> The only path to becoming a beloved of God is to follow the Holy Prophet[sa]. There is no other path that can lead you to God.... Hearken! I say it again; in no way can man succeed without following the true path of the Holy Prophet[sa]. We have only one Messenger and only one Quran which was revealed to him. By being obedient to him, we can find God. (*al-Ḥakam,* March 10, 1903)

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[32] *Ḥaqīqatul-Waḥī,* p. 95, *Rūḥānī Khazā'in*, vol. 22, p. 99; *Tadhkirah*, English 2nd Edition, p. 848, published by Islam International Publications Ltd., UK, 2009 [Publishers]

[33] *Ḥaqīqatul-Waḥī*, p. 107, *Rūḥānī Khazā'in*, vol. 22, p. 110; *Tadhkirah*, English 2nd Edition, p. 854, published by Islam International Publications Ltd., UK, 2009 [Publishers]

He also said:

> God has sent me so that I prove that the living book is the Quran, the living religion is Islam and the living Prophet is Muḥammad *Muṣṭafā*[sa] [the Chosen One]. Hearken! I say this holding Heaven and earth as my witness, these statements are true and God is the only God who is described in the affirmation of لا اله الا الله محمد رسول الله[34]. He alone is the living Prophet in whose footsteps, once again, the dead are coming to life, the signs are manifesting themselves, blessings are descending and fountains of the unseen are sprouting. (*Ibid.,* May 31, 1900)

Again he said:

> I have not come with a new *Sharī'ah* and my heart can never accept that a new *Sharī'ah* can come after the Holy Quran, because it is the perfect law and *Khātamul-Kutab*[35]. Allah has raised me in this century to revive the *Sharī'ah* of Muḥammad[sa]. (*Ibid.,* May 10, 1901)

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[34] There is none worthy of worship except God and Muḥammad[sa] is His Messenger. [Publishers]

[35] Final/Perfect book [Publishers]

PIOUS AND PURE ARE ALL THE PROPHETS

In his booklet, *Fāteḥ-e-Qādiān*, [Mushtāq] Chishtī has used boasting, lying, slander, foul talk – in short all kinds of bragging and nonsense. For example, after his usual ramble on page 14, he writes about the Promised Messiah[as] on page 15:

> His goal was to break peoples' devotional ties with other Prophets and to captivate them to himself. For instance, when he found the speaking ability of infant Jesus [Ḥaḍrat 'Īsā[as]] in the lap of his mother unpalatable, he compared his own son with him and wrote,
>
> > 'Hadrat Masih had spoke only in the cradle, but this boy spoke twice when he was still in the belly.' [36]

Here, [Mushtāq] Chishtī treated the writings of the Promised Messiah[as] with blatant unfairness. If you read the whole text of the Promised Messiah's[as] book, the matter becomes very clear and there is no room for objection. The Promised Messiah[as] says:

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[36] *Tiryāqul-Qulūb,* p. 41*, Rūḥānī Khazā'in*, vol. 15, p. 217 [Publishers]

> …the soul of that boy spoke to me under divine direction and I heard his words as revelation:
>
> انی اسقط من اللهِ واصیبه
>
> That is: My time has now arrived. I shall fall upon the earth from Allah and from His hands and then shall proceed towards Him.

After this he says:

> This is amazing that Jesus [Ḥaḍrat 'Īsā[as]] spoke in the cradle, but this boy spoke twice in the belly.

From the above text, it is clear that the reference to the talk of the boy who was still in the belly was not equated with the talk of a child walking about and speaking with a physical tongue. On the contrary, it was clearly stated to be a revelation which God had sent down to the Promised Messiah[as]. Thus, it was to be taken as a narrative from the soul of the child. His sentence is worth consideration:

> The soul of that boy spoke to me under divine direction

It is strange why—if [Mushtāq] Chishtī had read this book—did he not ponder over this sentence. Everyone who is blessed with insight understands that visions and revelations relate to the spiritual world. If at all times one measures them in terms of the material world, the outcome may well be laughable. In Islamic literature, one finds many experiences of holy men, which are vouchsafed visions and revelations, in which the people who have died—and have even

been dead for centuries—come and convey messages and revelations. Sometimes they also see children talking, who have not yet been born. Many times they see birds and beasts talking; often they have been known to have seen dreams in which buildings, trees and stones are also talking. Sometimes, [in dreams] even buildings move thousands of miles, as once the Ka'bah came to meet Mujaddid Alif Thānī[ra] [37].'

(For details see the book *Hadīqah Maḥmūdiyah* translation by Ḥaḍrat Abul-Faiḍ Kamālud-Dīn Sarhindī, published by Roḍa Qayyumī p. 68, printed at Balīd Press, Faridkoat, Punjab, India).

If, in view of [Mushtāq] Chishtī, these experiences are objectionable, then the same objections will apply to the vision that he has narrated in his booklet, *Fāteḥ-e-Qādiān* on page 7. Let us not get into whether the vision is authentic or not. But the vision talks about the appearance of Muhājir Makkī to Pīr Mehr 'Alī. May we ask whether he appeard in his physical body, and if he spoke with his physical tongue?

We can cite several examples to [Mushtāq] Chishtī of his noble elders, but our aim is not to raise objections against anyone, but only to explain that one needs an eye for the inner sight and a thinking abounding in piety to understand the world of visions and revelation, for they relate to spiritual domain.

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37 Literally, 'Reformer of the second millennium'. Ḥaḍrat Aḥmad Sirhindī – known as Mujaddid Alif Thānī[ra] - was an Indian scholar from the Punjab, a Ḥanafī jurist and a prominent member of the Naqshbandī sufi order. [Publishers]

Therefore, when the Promised Messiah[as] said that the boy talked twice in the belly, it was not a physical conversation. He had previously stated it clearly:

> The soul of that boy spoke to me under divine direction.

In accordance with what the spirit of the boy said that:

انی اسقط من اللهِ واصیبه

> That is: My time has now arrived. I shall fall upon the earth from Allah and from His hands and then shall proceed towards Him.

His birth and his death is a clear proof of the truth of this revelation, which God sent down on the Promised Messiah[as], as a narrative from the soul of the child.

As far as the linking of this is concerned, In view of the complete text of the Promised Messiah[as], the parallel between the speech of the boy in the belly and the speech of Jesus [Ḥaḍrat 'Īsā[as]] becomes crystal clear. It has no other purpose except to show that as the speech of Jesus [Ḥaḍrat 'Īsā[as]] in his cradle was from the wondrous powers of God, similarly the speech of the soul of the boy before his birth was a manifestation of the amazing powers of the same wondrous God. Beyond that, you cannot ascribe any other meaning to it, because Jesus [Ḥaḍrat 'Īsā[as]] spoke with his physical tongue, whilst, as the Promised Messiah[as] says, 'The soul of that boy spoke to me under divine direction and I heard his words as revelation.'

The accusation made by Maulavī Mushtāq Aḥmad against the Promised Messiah[as], in his own words is that:

> His goal was to break peoples' devotional ties with other Prophets and to captivate them towards himself.

The accusation is worthy of being rejected outright. In his hostility against the Ahmadiyya Community, he has become so blind that he is ready to use all kinds of deceit; indeed he considers it his duty to do so. The fact of the matter is that the Promised Messiah[as] has taught his followers to develop devotional ties with all Prophets. He says:

> The Prophets are spiritual physicians and the proof of their being accomplished physicians is that the prescription they give i.e. the Word of God, is so efficacious that if one uses it without any explicit or implicit reservation, one is healed. The disease of sinfulness is removed and transcendence of God is established in the heart and the heart becomes engrossed in the love of God. (*Chashmah-e-Ma'rifat,* p. 127, *Rūḥānī Khazā'in,* vol. 23, p. 135)

The Promised Messiah[as] also says:

> They are vicegerents of God on Earth, therefore, at the appropriate time, God's attributes manifest themselves in them and they do not display anything which is against the attributes of God. (*Chashmah-e-Ma'rifat,* p. 283, *Rūḥānī Khazā'in,* vol. 23, p. 296)

He also imparted the following words of wisdom to his Community:

وہ پیشوا ہمارا جس سے ہے نور سارا   نام اس کا ہے محمدؐ دلبر مرا یہی ہے
سب پاک ہیں پیمبر اک دوسرے سے بہتر   لیک از خدائے برتر خیر الوریٰ یہی ہے

The source of all light; Is our great leader
His name is Muḥammad[sa]*; He alone has captivated My heart*

Pious (Pure) are all the prophets; One excelling the other
But raised by Allah, the Most High; Muḥammad[sa] *excels them all.* (*Qādiān ke Āryah Aur Hum*, pp. 57–58, *Rūḥānī Khazā'in*, vol. 20, p. 456)

Regarding Prophets, the belief of the Ahmadiyya Muslim Commmunity, as explained by Ḥaḍrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad[ra], Khalīfatul-Masīḥ II is:

> We believe that whenever darkness prevails in the world and human beings sink deep in sin and evil, when without the help of God it becomes difficult for them to release themselves from the hold of Satan, then out of His ultimate Mercy and Beneficence, God chooses, from out of His own pious, pure and loyal servants, those whom He charges with the duty to guide the world. God says:
>
> ... وَاِنْ مِّنْ اُمَّةٍ اِلَّا خَلَا فِيْهَا نَذِيْرٌ ۝[38]
>
> meaning, there is no people to whom a Prophet has not been sent by us. Their pure lives and perfect examples have ever served as guides for other human beings. Through them, God reveals His

[38] *Sūrah Fāṭir* 35:25

will and purpose. Those who turn away from them degrade themselves. Those who turn to them earn the love of God. The doors of His blessings are opened to them; His Grace and Mercy descend on them. They become spiritual preceptors for generations to come and attain greatness in this world and the next.

We also believe that Divine Messengers, who in the past have helped mankind out of darkness and evil, have belonged to different levels of spiritual greatness and have fulfilled, in different degrees, the divine purpose which determined their advent. The greatest of them was the Holy Prophet, on whom be peace and blessings of Allah. God described him as the Chief of men and a Messenger unto all mankind. God revealed to him the perfect knowledge of things and blessed him with such awe-inspiring and mighty help that the most powerful earthly rulers trembled in awe of him. The entire earth was made a mosque for him and his followers have bowed and prostrated themselves before the One God, the God without an equal, in every nook and corner of the earth. Justice began to reign instead of injustice, kindness instead of cruelty. And we also believe that if the earlier Prophets had lived in the time of our Holy Prophet, they would have had no option but to obey and follow him. Truly has the Quran said:

وَإِذْ أَخَذَ اللّٰهُ مِيْثَاقَ النَّبِيّٖنَ لَمَآ اٰتَيْتُكُمْ مِّنْ كِتٰبٍ وَّحِكْمَةٍ
ثُمَّ جَآءَكُمْ رَسُوْلٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ
بِهٖ وَلَتَنْصُرُنَّهٗ ؕ...

And *remember the time* when Allah took a covenant from *the people through* the Prophets, *saying* 'Whatever I give you of the

Book and Wisdom *and* then there comes to you a Messenger, fulfilling that which is with you, you shall believe in him and help him.' [39]

Truly has the Holy Prophet, on whom be peace and the blessings of Allah, himself said:

لو كان موسى و عيسى حيّين لما وسعهما الا اتباعى

If Moses [Ḥaḍrat Mūsa[as]] and Jesus [Ḥaḍrat 'Īsā[as]] were alive today, they would have had to believe in me and follow me.[40] (*Da'watul-Amīr,* pp. 6–7, *Anwārul-'Ulūm*, vol. 7, p. 334)

To anyone still doubting our faith, we can only say:

گر کفر ایں بود بخدا سخت کافرم

If you call it disbelief then by God we are disbelievers in the extreme.

[39] *Sūrah Āl-e-'Imrān* 3:82

[40] *Al-Yawāqīt Wal Jawāhir,* vol. 2, p. 22, printed Egypt 1321 A.H. has the word ما instead of لما; See also *Tafsīr Ibn-e-Kathīr,* vol. 2, p. 240

WRONG DATE OF BIRTH, WRONG REASON

Mushtāq Chishtī has used a novel approach to prove Pīr Meher ʻAlī to be the reformer of the 14th century. He has coined a phrase مجدّد قرن الرابع عشر[41]. From its gematrical value, which is 1275, Chishtī has come up with the view that since this figure taken as a year of Hijrah is the same year as the birth of Pīr Meher ʻAlī, it proves that Pīr Meher ʻAlī was the *mujaddid* [reformer] of the 14th century.

[Mushtāq] Chishtī has fixed the year of the birth of Pīr Meher ʻAlī as 1275 Hijrah, which according to the Christian calendar is 1859 AD. Whereas according to Maulavī Muḥammad Fāḍil Ṣābir of Thekriāń, who was one of the special devotees of the Pīr Meher ʻAlī and an elder of [Mushtāq] Chishtī, the year of Pīr Meher ʻAlī's birth was 1837 AD, making a difference of 23 years. To elaborate, in *Mehr-e-Munīr*, the biography of Pīr Meher ʻAlī published by Maulānā Faiḍ Aḥmad of Jāmiʻah Ghosiā Golrha Sharīf, with the permission of Syed Ghulām Muhyīud-Dīn Shāh who adorned the high Ghosiā throne of Golrha Sharīf, has recorded a dirge of Muḥammad Fāḍil Ṣābir, the last line of which settles the years of

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[41] *Mujaddid* [reformer] of the 14th century [Publishers]

Pīr Meher 'Alī's birth and death for certain as 1837 and 1937 respectively. The verse, exactly as published in the book, is as follows:

صابر از سن وصال شاں بگو آمد ندا
بے ضیا ماندہ جہاں چوں مہر عالم شد نہاں
+ ۱۸۳۷ = ۱۹۳۷

Muḥammad Fāḍil Ṣābir declares Pir Meher 'Alī's year of birth as 1837 and then adds the gematrical values of آمد ندا (which totals 100) to come up with 1937 as the year of his death. Thus the testimony within *Mehr-e-Munīr* establishes that in fact the year of Pīr Meher 'Alī's birth was 1837 AD or 1252 AH.

To begin with the reasoning involved in lowering the age of the Pir by twenty three years and using a self coined phrase on which to base the gematrical value was fake and utterly baseless. Add to it that the so called touchstone—concocted from the gematrical values of the Arabic letters to prove that Pīr Meher 'Alī was a *mujaddid*—was shattered by determining 1252 AH as the year of his birth.

It may be of interest to the reader that under the verse of Maulavī Muḥammad Fāḍil Ṣābir's dirge referred to earlier, the author of *Mehr-e-Munīr* has written:

> The date of the death of Pīr [Meher 'Alī] which I arrived at from the sum of the gematrical values of the Arabic sentence توفی ودوداللہ مجدّد طریقۃ meaning 'Friend of Allah and the *mujaddid* of the Divine path has died.'

Here the Arabic word توفی (*tawaffī*) was used as 'death'. With this comment, the author of the book has proved the lifelong work of Pīr Meher 'Alī purposeless and all his efforts futile.

Pīr Meher 'Alī spent all his life proving that the Arabic word توفی (*tawaffī*) means 'To take away in its entirety'. So that when this word is used for Jesus [Ḥaḍrat 'Īsā[as]], its purport is that Allah took Jesus [Ḥaḍrat 'Īsā[as]] as a whole to Heaven, where he still lives; but notice the irony. As soon as the Pīr breathed his last, his special devotee Maulānā Faiḍ Aḥmad Faiḍ ruined all his hard work and proved that توفی (*tawaffī*) does not mean 'to take up in its entirety'; it simply means 'to die'. This devotee of his wrote توفی ودوداللہ مجدّد طریقۃ that is, friend of Allah and Mujaddid of the Divine path has died, not 'taken up as a whole'.

We must remember that permission to publish this book, *Mehr-e-Munīr,* was specially obtained from Syed Ghulām Muhyīud-Dīn, son of Pīr [Meher 'Alī], who adored the throne of Golrha.

REVIVAL OF ISLAM LIES IN PROVING THE DEATH OF JESUS[AS]

Mushtāq Chishtī, in his pamphlet *Fāteḥ-e-Qādiān,* has also raised the issue of the life and death of Jesus [Ḥaḍrat ʻĪsā[as]]. To prove that Jesus is still alive, he has quoted a fatwa [edict] of Pīr Meher ʻAlī Shāh as following:

> Even if you take the Arabic word, توفی (*tawaffī*) to mean death, Mirza's [Ghulām Aḥmad] purpose is not achieved because the word متوفی (*mutawaffī*)... covers both the present and the future. Therefore, it will mean that 'I will cause you to die at some future time'. The Jews will not be able to kill you. All the Muslims agree that Jesus [Ḥaḍrat ʻĪsā[as]] will die after having descended from Heaven, close to the Day of Judgement.' (*Mehr-e-Munīr,* p. 528)

If one reads this edict carefully, it implies that when Jesus [Ḥaḍrat ʻĪsā[as]] will die after having descended close to the Day of Judgement, the same word متوفیک (*mutawaffīka*) will indicate his death. Thus, it is established that متوفیک (*mutawaffīka*) has no other meaning except death. If, for the sake of argument, we suppose that he will

die close to the Day of Judgement, then his رفع (ascension) will not happen till after his death, because the Holy Quran says:

... اِنِّیْ مُتَوَفِّیْکَ وَرَافِعُکَ اِلَیَّ ...

> I will cause you to die *a natural death* and will exalt you to Myself.[42]

Thus the author of the pamphlet claims that Jesus [Ḥaḍrat 'Īsā[as]] will die after having descended close to the Day of Judgement, and then he will be raised; his ascension will not happen while he is alive but only after his death.

May we point out that according to this belief, if he is still alive, his رفع (ascension) has yet to happen.

To impress his followers with his knowledge of Arabic, Mushtāq Chishtī has used technical terms of Arabic grammar which have done him more harm than good. He has gotten himself into such a deep hole that he will never be able to get out of it. He writes:

> If you look carefully at the Arabic word رافعک (*rāfi'uka*), it destroys all Qādiānī[43] research. When any of the forms of رفع (*rafa'a*), یرفعُ (y*arfa'o*), رفعا فهو رافع (*rafa'an fahuwa rāfi'un*), are used where the subject is Allah and the object is some matter, the particle *ilā* is mentioned, its pronoun – not noun – being in the genitive case, and its pronoun's antecedent is the subject, in such a case, the

[42] *Sūrah Āl-e-'Imrān* 3:56 [Publishers]

[43] Reference is to the Ahmadiyya Muslim Community [Publishers]

> word will have no meaning except 'to lift to the Heavens'. (*Fāteḥ-e-Qādiān*, p.13)

The author, Mushtāq Chishti, did not cite any example or precedent according to the rules of grammar that he mentions. All he has stated is the grammar of the verse of the Holy Quran بَلْ رَّفَعَهُ اللّٰهُ اِلَيْهِ ۭ...[44]. One can not present a verse as a claim and then present the same verse as its proof. Neither is he able to cite a single example to support his claim nor can he prove, till the Day of Judgement, that the word 'Heavens' occurs in this verse. The Holy Quran has no mention of ascension towards the Heaven. The height of his deception is that he has concocted something himself, yet he is attributing it to the Holy Quran.

Then, we also have to wonder where 'Heaven' is and in which direction? As long as we do not fix the direction of God, how will a physical body move towards Him?

The fact is that neither can his argument be proven from the Holy Quran—since it is against its tenor—nor will we find any example outside the Holy Quran that would support his argument. When one holds a belief according to the true intent of the Holy Quran, the Holy Quran also supports him and supporting examples can be found in abundance outside the Holy Quran. We are confident that our opponents cannot produce a single example to back the above mentioned principles of grammar. We produce here an example against this interpretation which they will not be able to counter. In his book *Mā Thabata Bissunnatī fī Ayyāmis-Sunnah*, which is one of the fundamental books of the beliefs of Mushtāq

[44] *Sūrah an-Nisā'* 4:159 [Publishers]

Chishtī's group, the *mujaddid* [reformer] of the eleventh century, Ḥaḍrat Sheikh 'Abdul Ḥaqq Muhaddith Delhvī (may Allah's mercy be upon him) says:

> **كان الحكمة فى بعثه صلى الله عليه و سلم هداية الخلق و تتميم مكارم الاخلاق و تكميل مبانى الدين فحين حصل هذا الامر و تم هذا المقصود رفعه الله اليه فى اعلى عليين و توفاه الله و هو ابن ثلث و ستين**
>
> The various purposes of the advent of the Holy Prophet[sa] were: to guide mankind, to perfect high moral values and to complete the principles of religion. When these tasks were completed and the purposes were fulfilled then **رفعه الله اليه و توفاه الله**[45]. He was sixty three years of age.

But, according to Mushtāq Chishtī's argument, it would mean that Allah took him to the Heavens with his physical body and according to Pīr Meher 'Alī's interpretation, he will die close to the Day of Judgement.

So, here we have quoted an authentic and decisive passage which conforms to the rules mentioned by Mushtāq Chishti, but contradicts his interpretation. Therefore, according to the rules which he has put forward, our Lord and Master Holy Prophet Muḥammad[sa] has not died but was lifted to the Heavens and to put it in his own words, 'it can have no other meaning.'

In that case, we are left with one of two options. Either these opponents believe that just like our Lord and Master Holy Prophet Muḥammad[sa], Jesus [Ḥaḍrat 'Īsā[as]] attained nearness to God, a high

[45] That is: Allah raised his station to ultimate height and then caused him to die. [Publishers]

station in the sight of God, exceptional honour and great height and then died his natural death, or accept that Holy Prophet Muḥammad[sa] beloved of God and an authority in both worlds, like Jesus [Ḥaḍrat ʻĪsā[as]] is alive in the Heavens with his physical body. The same words رفعه الله اليه (*rafa*ʻ*ahullāh Ilaih*) have been used for both of them. As the Promised Messiah, Ḥaḍrat Mirzā Ghulām Aḥmad[as] said:

غیرت کی جا ہے عیسیٰ زندہ ہو آسماں پر
مدفون ہو زمیں میں شاہ جہاں ہمارا

It shoud incite our sense of honour to believe that Jesus [Ḥaḍrat ʻĪsā[as]] is alive in the Heavens
While our emperor of the world[sa], should lie buried in the ground.

Allah has displayed this sense of honour for the Holy Prophet Muḥammad[sa] in the Holy Quran:

وَمَا جَعَلْنَا لِبَشَرٍ مِّنْ قَبْلِكَ الْخُلْدَ ۖ اَفَإِنْ مِّتَّ فَهُمُ الْخٰلِدُوْنَ ○

We granted not everlasting life to any human being before you. If then you should die, shall they live *here* for ever?[46]

[46] *Sūrah al-Anbiyā'* 21:35 [Publishers]

Jesus [Ḥaḍrat 'Īsā[as]] is Certainly Not Alive

The Holy Quran has presented many sure proofs of the death of Jesus [Ḥaḍrat 'Īsā[as]]. To be brief, we shall present only two verses which are decisive and leave no room for escape for those who stand to oppose the clear import of the Holy Quran.

FIRST VERSE

One of the clear verses that give news of the death of Jesus [Ḥaḍrat 'Īsā[as]] is:

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۖ
وَأُمُّهُ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ الطَّعَامَ ۗ...

> The Messiah, son of Mary [Masīḥ Ibn-e-Maryam[as]], was only a Messenger; surely, Messengers *like unto him* had indeed passed away before him. And his mother was a truthful woman. They both used to eat food.[47]

The death of Jesus [Ḥaḍrat 'Īsā[as]] is clearly established from this verse. First, it is stated that the Messiah, son of Mary [Masīḥ Ibn-e-Maryam[as]], was no more than a messenger. At the same time, it is declared that all the messengers before him have passed away as though an irrefutable proof is given of the death of Jesus. It is the same sort of speech as if one were to say, 'Tom is nothing but a man and all men are created from dust'. As this sentence establishes that certainly Tom is created from dust in the same way the above

[47] *Sūrah al-Mā'idah* 5:76

mentioned verse establishes the death of Jesus. Otherwise, he will have to be accepted as someone outside the group of holy messengers, which is clearly wrong.

Shedding further light on this matter, the Holy Quran says that the mother of Jesus [Ḥaḍrat ʻĪsā[as]] was a truthful woman and both of them used to eat food. It is worth reflecting that if Jesus was still alive, should the words in this verse: 'used to eat food' have been used for him? Certainly not! In such a case, the mention of Jesus should have been made separately from Mary [Ḥaḍrat Maryam[as]] and the statement should be something like 'Mary used to eat food and Jesus still eats food and will continue to eat till the day of his death'. But this has not been stated.

Therefore, by making a mention of Jesus together with Mary [Ḥaḍrat Maryam[as]] as people in the past tense, the matter is further clarified that the station of Jesus was no more than that of a messenger, and as other messengers had died, so had he. As the rest of them needed food so did he; and he did not possess the Divine attribute of living without food. Despite the presence of this verse, if someone believes that Jesus is still alive, it will only be out of his own high-handedness.

Some Far-Fetched Interpretations

To exclude Jesus [Ḥaḍrat ʻĪsā[as]] from the subject of this verse, some people make far-fetched interpretations of this verse. For instance, they contend that although Allah has stated in this verse that all the Prophets before Jesus had passed away, He did not say that Jesus

himself had also passed away. Alas, they do not reflect over this style of speech. One can understand, even with a little command of the language, that in this verse, the news of the death of Jesus has been given by including him among the group of all the past Prophets, thus, it will be illogical to imagine that Jesus has not died. However if one persists in the belief that this verse proves only the death of the previous Prophets and not of Jesus, we ask them to fairly assess what this other verse proves:

SECOND VERSE

وَمَا مُحَمَّدٌ إِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۭ
اَفَإِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ ۭ . . .

> And Muḥammad[sa] is only a messenger. Verily, *all* Messengers have passed away before him. If then he die or be slain, will you turn back on your heels?[48]

Now, how can Jesus [Ḥaḍrat 'Īsā[as]] be excluded from the scope of this verse? If his advent was before that of the Holy Prophet Muḥammad's[sa] and we know it is a fact; then we will have to accept Jesus's[as] death; for the verse tells us so clearly that all the Prophets before the Holy Prophet Muḥammad[sa] have died.

Sadly, some Muslim theologians show stubbornness; instead of accepting this fact righteously and honestly, they start making far-fetched interpretations of this verse. For instance, they say that the Arabic word خلت (*khalat*) used in the verse does not only mean death, it also means to move from one place to another. Therefore,

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[48] *Sūrah Āl-e-'Imrān* 3:145

they take it to mean that all the Prophets before the Holy Prophet Muḥammad[sa] either died or left their place to move elsewhere.

However, we will make it absolutely clear to the readers that this is only high-handedness because when this word خلا (*khalā*) is used in the Arabic language exclusively for a person, its meaning is always 'death', not 'to leave a place'. It is a strange coincidence that, apart from Arabic, the phrase 'passed away' is used for the two meanings—'to die' and 'to go over a path'—in Urdu and English as well. However, when we say all the Prophets have passed away it would be ludicrous to interpret that some of the Prophets have died while some others merely went 'over a path', or that they moved from one place to another. Arabic grammar bears testimony that when the word خلا (*khalā*) is used for someone exclusively, it means the person has died. The Arabic dictionary *Tājul-'Urūs* states:

> When you say someone has passed away (*khalā*) it means he has died.

Not only the Arabic dictionary but even the commentaries of this verse say خلا (*khalā*) means end of life. For instance, under the commentary of this verse in *Tafsīrul-Qonawī 'Alī al-Baiḍāvī,* volume 3 and *Tafsīr Khāzin,* volume 1, it is stated:

> The Holy Prophet[sa] will leave this temporary world in the same way as the other Prophets[as] left by a natural death or assassination.

This proves that it is certainly not permissible to interpret the meaning of this word خلا [*khalā*] anything other than death. In the presence of this verse, it cannot be accepted that Jesus [Ḥaḍrat

'Īsā[as]] was alive at the time when this verse was revealed. Then how is it possible for any intelligent man to believe that the same word which gives news of the death of 124,000 Prophets, suddenly changes its meaning and instead of the death of Jesus, it now means that he has been taken to the Heavens [alive]? If words start changing their meaning in this way, then every statement can be interpreted to mean anything with anyone's wishes. One could take death to mean life and life to mean death. You can call a scholar, an ignorant man and an ignorant man a scholar. You can call night, day, and day, night. In short, there will be such upheaval that the world of communication would be turned upside down.

Testimony of the Companions of the Holy Prophet Muḥammad[sa]

Still, if one is not fully satisfied, we present an irrefutable testimony of the Companions of the Holy Prophet[sa] (may Allah be pleased with them), after which there should remain not the least bit of doubt that according to the Companions - the meaning of the verse وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۚ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ ۖ... (And Muḥammad[sa] is only a messenger. Verily, *all* Messengers have passed away before him) was that all the Prophets before the Holy Prophet Muḥammad[sa] had died and none of them lived physically in the Heavens.

An incident is reported in the books of history and authentic *aḥādīth*, including *Ṣaḥīḥ Bukhāri*, that when the Holy Prophet Muḥammad[sa] passed away, the Companions[ra] were deeply grief stricken as though they were mad. Some could not believe that their

beloved Master had separated from them for good. Affected by this deep grief, Ḥaḍrat 'Umar[ra] refused to accept that the Holy Prophet Muḥammad[sa] had died. With a sword in his hand, he stood up and declared that he will cut off the head of anyone who declared that the Holy Prophet Muḥammad[sa] had died. He said that the Holy Prophet[sa] had certainly not died and, as Moses [Ḥaḍrat Mūsā[as]] temporarily separated from his people to supplicate to God, similarly the Holy Prophet[sa] had left them temporarily and would come back.

In this state of affairs, some Companions[ra] dispatched runners to fetch Ḥaḍrat Abū Bakr[ra]. When he came, he visited the holy body wrapped in a white sheet. He lifted the sheet from the blessed face and realized that the Holy Prophet Muḥammad[sa] had in fact died. Uncontrollably, tears began to flow from his eyes. He leaned and kissed his forehead and observed, 'God will never let you suffer two deaths', implying that he will not come back after dying to die again. Maybe he meant that he has died physically, but his Faith will live forever. He then came out weeping and, standing among the gathering of the Companions recited some verses of the Holy Quran. The first verse he recited was *Sūrah Āl-e-'Imrān* chapter 3 verse 145:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ
أَفَإِنْ مَّاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰٓ أَعْقَابِكُمْ ؕ . . .

> And Muḥammad[sa] is only a messenger. Verily, *all* Messengers have passed away before him. If then he die or be slain, will you turn back on your heels?

It is reported that, after the Companions[ra] heard this verse, they understood that the Holy Prophet Muḥammad[sa] had indeed died. Ḥaḍrat 'Umar[ra] felt weak in the knees due to the intensity of grief. He staggered and fell to the floor. The Companions[ra] report that after hearing this verse, they felt as this verse had been revealed for the first time, that is, for the first time the meaning of this verse was fully understood by them that the Holy Prophet[sa] was to die like all other Prophets, with no exceptions.

Have we not the right to ask the Muslim theologians: Does this verse not prove that as all Prophets before the Holy Prophet[sa] have died, similarly the Holy Prophet Muḥammad[sa] will also die. And why did Ḥaḍrat 'Umar[ra] and the other Companions[ra] not ask Ḥaḍrat Abu Bakr[ra], sword drawn, that the verse with which you give us the news of the death of the Holy Prophet[sa] does not have the power to declare the death of a Prophet of an ordinary station i.e. Jesus [Ḥaḍrat 'Īsā[as]] of Nazareth. Despite this verse, if he can ascend to the Heavens, then why can our Master[sa] not do the same? He was the pride of both worlds and was granted the leadership over all the Prophets. How is it possible that the Holy Prophet Muḥammad[sa], who was the purpose of the universe and for whose sake the universe was created is being declared to be subject to death by this verse, while a Prophet of an ordinary station who would have taken pride to be his servant is declared by the same verse to have ascended to the Heavens?

But, this did not happen and not a single Companion raised this objection. Ḥaḍrat Abū Bakr[ra], 'Umar[ra], 'Usmān[ra], 'Alī[ra] and 'Āishā[ra] and Fāṭimatuz-Zahrā'[ra] were also among them. All these people—intense lovers of the Holy Prophet Muḥammad[sa]—were present at the time, but no one uttered a single word of objection. All of them

bowed their heads weeping, and submitted to the pleasure and decree of their Lord. Each verdict of the Holy Quran was an absolute and final word for them. Praise be to Allah! What a great spirit of righteousness and obedience did the Companions[ra] have.

On the one hand, this was evidence of the state of the abundance of their love, that they could not bear the thought of the death of the Holy Prophet Muḥammad[sa] and were ready to draw their swords to cut off the head of anyone who would utter a word about his death, and on the other, an unparalleled display of their submission to God. From a short verse of the Holy Quran, they tolerated, without hesitation, the separation from the one for whose life they would unhesitatingly have given a thousand lives and for whose sake, they were ready to die a thousand times. Notice, what revolutionary change was wrought in them by these few words of the Holy Quran. The lives of those intense lovers, who a few moments ago were ready to kill anyone who spoke of the death of the Holy Prophet Muḥammad[sa], were themselves jeopardized and the robust young men staggered and fell to the ground. Not one of them entertained any thought of interpreting a small verse of the Holy Quran according to their liking and refusing to accept the demise of the Holy Prophet Muḥammad[sa].

We wonder what has come over the Muslim theologians of today. Why is the flow of their love turning away from Muḥammad of Arabia[sa] and turning instead to Jesus [Ḥaḍrat 'Īsā[as]] of Nazareth? Why have they crossed all limits in the love of a past messenger of the children of Israel that they dare to ignore such a clear guidance from the Holy Quran? Even in their words, the theologians believe the Holy Quran had given the news of the demise of the Holy Prophet[sa] but when the exact same words of ...قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ... are

used for Jesus of Nazareth, they give them an entirely different meaning. Would that they had the capacity to see, through the insight of the physically blind Hassān bin Thābit[ra], the light that appeared in Arabia and appreciate the beauty of that Perfect Man[sa], who was embodied in light. Who, with his perfect beauty, had enamoured and fascinated the hearts of his Companions. Would that they could raise the same voices as that of Hassān bin Thābit[ra] to address the Holy Prophet[sa], the Pride of the two worlds, and say:

كنت السواد لناظرى – فعمى عليك الناظر
من شاء بعدك فليمت – فعليك كنت احاذر

O my beloved, you were the pupil of my eye. With your death today, the pupil of my eye is blinded;
I care not who dies after you. For I feared only your death.

These are the lines of a poem which was composed by a blind man, Ḥaḍrat Hassān bin Thābit[ra], addressing the Holy Prophet[sa].

O! Those who claim to love our Master[sa] of Mecca and Medina, notice the spirit with which the Companions (may Allah be pleased with them) loved their beloved Lord and Master Holy Prophet Muḥammad[sa], without parallel. In their view, if there was anyone in the world who had the right to live, it was none other than the Messenger[sa] of Arabia. After his death, they cared not if all the Prophets appearing on the globe died a thousand times. But the Muslim theologians of today willingly accept the death of our beloved Muḥammad[sa] and are adamant about their belief of the life of Jesus [Ḥaḍrat 'Īsā[as]] of Nazareth. Alas! They totally ignore that the supposed life of Jesus spells death of their beliefs—the tenets

which every Muslim should love more than their own lives and desires. They fail to realize that the erroneous concept of unusually long life of Jesus has filled the world, from East to West, with idolatory and has rendered Islam utterly defenceless against the onslaughts of Christianity.

Please ponder over the following Persian couplets written by the Promised Messiah[as]:

مسیح ناصری را تا قیامت زندہ مے فہمند مگر مدفون یثرب را ندادند ایں فضیلت را

ہمہ عیسائیاں را از مقال خود مدد دادند دلیری ہا پدید آمد پرستاران میت را

They think that Jesus [Ḥaḍrat ʿĪsā[as]] of Nazareth lives till the Day of Judgement
But allow no such excellence to the one buried in Yathrib

With their belief they themselves have helped Christianity
That is why the worshippers of the dead one have become daring
(*Āʾīna-e-Kamālāt-e-Islām*, p. 56, Rūḥānī Khazāʾin, vol. 5, p. 56)

None Shall Now Descend from the Heavens

Jesus [Ḥaḍrat ʿĪsā[as]] of Nazareth is neither alive nor will he descend from the Heavens. The Messiah who was to come has already come.

The days are approaching when every Muslim will lose hope in the belief in the life of Jesus and will feel frustrated. The Promised Messiah and Mahdi[as] has prophesied as a great challenge:

> Remember very well that no one shall ever come down from Heaven. All our opponents who live today shall die and none from among them shall ever see Jesus, son of Mary [Ḥaḍrat 'Īsā[as] Ibn-e-Maryam[as]], coming down from Heaven; then their children that are left after them shall also die and none from among them shall ever see Jesus, son of Mary [Ḥaḍrat 'Īsā[as] Ibn-e-Maryam[as]], coming down from Heaven, and then their third generation shall also die and they too shall not see Jesus, son of Mary [Ḥaḍrat 'Īsā[as] Ibn-e-Maryam[as]] coming down. Then, God shall cause great consternation in their minds and they shall then say that the period of the dominance of the Cross has also passed and the way of life has changed completely, yet the son of Mary has not come down. Then, in dismay, the wise among them shall forsake their belief. (*Tadhkiratush-Shahādatain,* published in 1903, p. 65)

In view of this fundamental difference, another clear, open and realistic declaration was made by Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV[rh], the then Imam of the Ahmadiyya Muslim Community, on April 7, 1985, in London during the Annual Convention. It should be noted that Mushtāq Chishtī did not pay any attention to this declaration, nor did he inform the public about it. Therefore, it is not unlikely that he had given up on the idea of the second coming of his presumed Messiah. We bring, once again, this magnificent and challenging announcement addressed to our opponents, to everyone's attention:

The Holy Prophet [Muḥammad[sa]] has given us the news, through numerous chains of narrators, about the advent [of Ḥaḍrat 'Īsā[as]]. Therefore, you will have to make a decision whether you will follow your so-called thinkers of Islam, or follow Ḥaḍrat Muḥammad[sa]. Whether you will follow the Messiah who belonged to the ummah of Moses [Ḥaḍrat Mūsa[as]], or follow the Messiah who was born among the ummah of Muḥammad[sa], belongs to this ummah and is a servant of Muḥammad *Muṣṭafā*[sa] [the Chosen One]. Now, what is to be decided is whether the ummah will agree to the Mosaic Messiah or to the Muḥammadī[49] Messiah. As far as we are concerned we are pleased with the Muḥammadī Messiah. As far as the station of the Messiah is concerned, we hold the same belief as your belief that the Messiah who has to come in the latter days will be completely obedient to Ḥaḍrat Muḥammad *Muṣṭafā*[sa] [the Chosen One] and his *Sharī'ah* and will be a subordinate Prophet. There is hardly any difference between us regarding the status of that Messiah. We firmly believe, and you also believe that the one who is to come will be a subordinate Prophet and there is no difference in this belief. Our contention is only whether the Messiah who appears among the Muslims of the Latter Days is the one from the Mosaic ummah or is a Messiah who will be born as a subordinate Prophet resembling Jesus, son of Mary [Ḥaḍrat 'Īsā[as] Ibn-e-Maryam[as]].

You believe and believe universally: That whoever will come with the name Messiah will certainly be a Prophet of God, whether he will be an old Prophet or a new Prophet is a separate

[49] One belonging to Muḥammad[sa] [Publishers]

discussion. Moreover, your own prominent theologians, your own thinkers have written that he will certainly be:

A. A Prophet of God—Anyone who will believe him to be devoid of prophethood will be a disbeliever, rather some of your great pious leaders have accepted that:
B. He will not be the old Prophet - he will come in a new body i.e. not the old body but another person will appear.

The Holy Prophet[sa] has himself given the verdict that Mahdi and Messiah will not be two separate persons but will be two names of one and the same person. The statement of the Holy Prophet Muḥammad[sa], لا المهدی الا عیسی bears a testimony to this.

Addressing our opponents who insist that Jesus [Īsā[as]] was taken to the Heaven, Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV[rh] further said:

You have been defeated... and will remain defeated... and will never be able to bring to life Jesus, son of Mary [Ḥaḍrat 'Īsā[as] Ibn-e-Maryam[as]], who was a Prophet of the Mosaic ummah. If, according to your view, he is sitting in Heaven, you will never be given the ability to bring him down. You may continue to wait generation after generation, but, by God, this longing of yours will never be fulfilled. (*Ibid.*)

In this connection, our adversaries throughout the world have not been able to accept the challenge which was given to them by the then Imam of the Ahmadiyya Muslim Community. The challenge, which stands today, was that if the old Messiah had to guide the

Muslim ummah, then they should use all their power in supplication, should cry in their prostrations and employ whatever ways necessary, to bring the Messiah down from the Heaven. Then, this quarrel will end all at once. Witnessing such a magnificent sign, the Ahmadis will outstrip you in accepting him. However, remember that it is utterly impossible. It shall never come to pass that a man who has never ascended to Heaven bodily and had died a natural death like other Prophets should come down bodily from Heaven.

سر کو پیٹو آسماں سے اب کوئی آتا نہیں
عمرِ دنیا سے بھی اب تو آ گیا ہفتم ہزار

Mourn and lament, for none shall now descend from Heaven.
The world has even reached the age of seven thousand now.

A REFLECTION OF PADRE OARING WASHINGTON AND OTHERS OF HIS ILK

Maulavī [Mushtāq] Chishtī has written with extreme temerity that:

> If I were to go into the prophecy of Muḥammadī Begum and her special progeny and describe the special sign in detail, you will be delighted more than the story of *Lailā Majnūń*.

Dear reader, with this statement of Maulavī [Mushtāq] Chishtī, one is reminded of the phrase 'Cat is out of the bag'. His statement has proved that the real pastime of this maulavi during the private moments at night is to read the stories of *Lailā Majnūń* and delight in them and during the daylight hours, his disguise is to display his religiosity by becoming *Khaṭīb-e-Millat*, *Ḥaḍrat* and '*Allāmah*. This is why he has tried to test the truth of the holy Messiah and Mahdi of God by setting the story of *Lailā Majnūń* as his measure. A worldly person will obviously scrutinize the Prophets and others commissioned by God at the touchstone of his own baser thought. In his book, *Sawāneḥ 'Umrī Muḥammad Ṣāḥib*, Padre Oaring Washington has criticized the marriages of our Lord and Master,

the chief of the elect and most righteous Ḥaḍrat Muḥammad *Muṣṭafā*[sa] [the Chosen One]. Padre Oaring Washington’s book was translated by Lālā Raliā Rām Gholāti and was printed in Aror Bans Press, Lahore, Pakistan.

Members of the Ahmadiyya Muslim Community are the people who have believed in the Messiah and Mahdi, that true lover and the perfect servant of Ḥaḍrat Muḥammad *Muṣṭafā*[sa] [the Chosen One], the aim and object of whose life was:

جانم فدا شود بره دین مصطفیٰ
ایں است کام دل اگر آید میسرم

Would that my life is sacrificed for the religion of Muḥammad Muṣṭafā[sa]*.*
This is the aim and object of my heart. Would that I attain it.

We cannot tolerate to repeat the venomous writings of these enemies of the Holy Prophet Muḥammad[sa]. However, we will mention here some names as a mirror, so that Maulavī [Mushtāq] Chishtī can see his own image reflected in it. They are Padre Thākur Dās, Padre Rogers, Padre ‘Imādud-Dīn, Padre ‘Abdullāh Ātham, Padre William, Master Rām Chandar Christian and Padre Ranclen, who have displayed extreme impudence about the marriages of the Holy Prophet Muḥammad[sa] and his wives. If today, a maulavi were to publish material, similar to the above mentioned Padres, against God’s holy Promised Messiah, everyone would understand the category such a man would fall into, who

uses such venomous speech against holy and pious personages. In fact it is the same old venom which is spitting out from new fangs.

As far as the prophecy of the Holy Prophet Muḥammad[sa], regarding the Promised Messiah[as] is concerned, that يتزوّج و يولد له, that is, he will marry and have children, Ḥaḍrat Mirzā Ghulām Aḥmad, the Promised Messiah, did marry under a specific command of God and his special destiny was that he was blessed with that Promised progeny which was mentioned in this hadith.

Then, it is utter dishonesty of Maulavī Chishtī to call the prophecy of Muḥammadī Begum an attempt to fulfil the above-mentioned prophecy of the Holy Prophet Muḥammad[sa].

The prophecy of Muḥammadī Begum was a prophecy of warning and was conditional. It was predicted for a specific aim, and by the revelation of God. There was no involvement of the personal wishes of the Promised Messiah[as] in it, nor did he need another marriage, since Allah had already blessed him the promised progeny. Allah had also told the Promised Messiah[as]:

تكفيك هذه الإمراة

> This woman will suffice you. [From whom Allah had granted the promised children] (*Tadhkirah,* English 2nd edition, p. 793, published by Islam International Publications Ltd., UK, 2009)

In this detailed prophecy, marriage with Muḥammadī Begum was only one part which was conditional to it's basic parts. When some parts of this prophecy, that contained warnings, were fulfilled and after Aḥmad Beg, the father of Muḥammadī Begum died, this family was extremely terrified and they turned to God and they repented from their idolatrous views and from being disrespectful

to the Holy Prophet[sa]. This fulfilled the object of the prophecy. Hence the conditional parts of the prophecy were annulled as we find its precedent in the incident of the Prophet Jonah [Ḥaḍrat Yūnas[as]], when punishment was put off because of the repentance of his people.

It may be of benefit to mention that most of the members of this family put a stamp on the fulfilment of this prophecy and they believed in the Promised Messiah[as]. They always remained attached to the Ahmadiyya Muslim Community with great steadfastness. Notable among them were Muḥammadī Begum's mother, sisters, brother, son and brother-in-law.

SIGNS OF THE ADVENT OF THE MESSIAH AND MAHDI

Under the title 'Recognition of the Promised Messiah', [Mushtāq] Chishtī has given an incomplete quote of a hadith from *Mishkāt* and the reference is also wrong. With the apparent words of this hadith, he has tried to prove that the signs mentioned in this hadith do not fit Ḥaḍrat Mirzā Ghulām Aḥmad [The Promised Messiah[as]].

For the benefit of the reader we will quote here the full words of the actual hadith:

> **عن عبد الله بن عمر و قال قال رسول الله صلى الله عليه و سلم ينزل عيسى بن مريم الى الارض فيتزوّج و يولد له و يمكث خمسا و اربعين سنة ثم يموت فيدفن معى فى قبرى فاقوم انا و عيسى بن مريم فى قبر و احد بين ابى بكر و عمر**
>
> Ḥaḍrat 'Abdullāh bin 'Umrū reports that the Holy Prophet[sa] said, 'Jesus, son of Mary [Ḥaḍrat 'Īsā[as] Ibn-e-Maryam[as]], will descend onto the earth. He will marry and have children. He will stay on the earth for 45 years and will then die, and will be buried with me in my grave. Then Jesus, son of Mary, and I will rise from the

> same grave between those of Abū Bakr[ra] and 'Umar[ra]'. (Mishkāt, Bābu Nuzūli 'Īsā[as] [50], section 3)

Respected reader, if we depend only on the apparent words of this deeply meaningful saying of the Holy Prophet[sa] and overlook its underlying wisdom, then the picture will look somewhat like this: when that imaginary Messiah, which is imagined to have been sitting, for the last 2,000 years in Heaven, will come down to earth, people will listen to his claim, but instead of believing in him, they will claim that it is not enough to descend from Heaven, we will wait and see whether or not you will marry.

Firstly, it is ludicrous that a decrepit old man of more than 2,000 years of age will descend from Heaven and will go out looking for a wife, so that he can provide a proof of his truth. Secondly, Allah says in the Holy Quran quite clearly:

وَمَنْ نُّعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ۖ ...

> And him whom We grant long life—We revert him to a weak *condition of* creation. [51]

As one reaches old age his limbs and muscles gradually decline in strength and man becomes weakened. How can the imaginary Messiah, who has been sitting in the imaginary Heavens for 2,000 years, be outside the law mentioned in this verse? Everyone knows what happens to the physical condition of a man who is 100 years old. Imagine what will be the state of the body and the mind of a

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[50] Chapter: Descent of Jesus [Ḥaḍrat 'Īsā[as]] [Publishers]

[51] *Sūrah Yā Sīn* 36:69 [Publishers]

2,000 year old man. Therefore, the very story of the life of Jesus [Ḥaḍrat 'Īsā[as]] in the Heavens is absurd. It is against the Holy Quran, the *aḥādīth* of the Holy Prophet[sa] and against the law of nature as we have proved in the previous pages.

However, even if he marries, they will say, it is not possible for a 2,000 year old man to have children; therefore, we will wait and see whether or not you can have children.

When he has children, he will ask people to believe in him but instead of believing, every Muslim will regard it as his duty not to believe. They will argue that according to the apparent words of the hadith, it is necessary for you to live on earth for exactly 45 years. Therefore, we will not believe but wait 45 years first. If your life is longer or shorter by even a day, it will prove that you are not the true Messiah and your coming down from Heaven, marrying and then having children was meaningless and was not enough to prove the truth of your claim.

Waiting for 45 years, many of the people will have died and the remainder will wait and see if he lives on earth exactly 45 years. Even if he leaves the world exactly after 45 years, then firstly, it would be unprecedented that not a single soul would have believed in such a helpless and oppressed Prophet and one commissioned by God until his death. That even those who may have wanted to believe in him will have been compelled to wait 45 years for his death. Secondly, having completed his 45 years, when such an imaginary Messiah will leave this world alone, without anyone supporting him, people will not believe even after his death. They will wait and see whether or not his corpse is taken to Medina. Even if his corpse reaches Medina, the difficult stage will still remain of digging up the grave, God forbid, of our Lord and Master Ḥaḍrat

Muḥammad *Muṣṭafā*sa [the Chosen One] between the graves of Ḥaḍrat Abū Bakrra and Ḥaḍrat 'Umarra, and then bury him with the Holy Prophet Muḥammadsa in his grave. Besides, who will let a Prophet, on whom not a single Muslim from the ummah will have believed in, be buried in the grave of the Holy Prophet Muḥammadsa?

Each and every particle of our body and our soul is intoxicated with passionate love for Muḥammad *Muṣṭafā*sa [the Chosen One], our condition is:

در رہ عشق محمدؐ ایں سرو جانم رود
ایں تمنا ایں دعا ایں دردلم عزم صمیم

May our head, our soul, be sacrificed in the path of the passionate love of Muḥammadsa.
This is our longing, this our prayer and this our unshakable resolve.

Our soul trembles, and our body shivers at the thought that the grave of our Lord and Master Holy Prophet Muḥammadsa, who was more loving than a mother and more affectionate than a father, should be dug up. With Allah's grace, the Ahmadiyya Muslim Community has been fermented with the passionate love of Holy Prophet Muḥammadsa, but any Muslim having even slight sense of honour cannot tolerate that his father's grave be dug up. Then, how could he tolerate that someone should dig up the grave of the person for whom he is ready to sacrifice his mother and father?

However, this [Mushtāq] Chishtī might insist that we will certainly see the grave of the sovereign of the two worlds, the

beloved of Allah, the Ḥoly Propḥeṭ Muḥammad[sa], dug up because according to the apparent words يدفن معى فى قبرى[52], there can be no other meaning except that, God forbid, he will be buried with the Holy Prophet Muḥammad[sa] after his grave is dug up.

Even if people continue to watch this soul-rending painful scene, with the false hope that after the burial they will believe in the dead Messiah, they will still have to sit and wait on the threshold for the Day of Judgement because the final stage is still outstanding. Which is that on the Day of Judgement, the Holy Prophet Muḥammad[sa] and the Messiah will rise from the same grave which is between the graves of Ḥaḍrat Abū Bakr[ra] and Ḥaḍrat 'Umar[ra].

Now, you see, how literal interpretation and superficial thinking has pushed [Mushtāq] Chishtī and people of his ilk in the misery of waiting, and as yet they will remain deprived of faith. They will remain without faith till the Day of Judgement. This was not the purpose of the Holy Prophet Muḥammad[sa]; by declaring لا المهدى الا عيسى[53] he determined that they were one and the same person.

The Holy Prophet Muḥammad[sa] stated such signs of the coming of the Messiah that a discerning eye could recognize him, not just in the twilight hours but in the deep darkness of the night, as you can see a white lit-up tower from a distance. As a hadith of the Holy Prophet[sa] mentions:

52 He will be buried with me in my grave. [Publishers]

53 There is no Mahdi except Jesus [Ḥaḍrat 'Īsā[as]]. *Ibn-e-Mājah, Kitābul-Fitan, Bāb Shiddatuz-Zamān.*

ينزل عند المنارة البيضاء شرقی دمشق

> The Promised Messiah will descend near a white minaret in the east of Demascus.[54]

The hadith does not say that he will come down from the minaret but the words are that he will descend near a minaret. We know that Qadian, Province Punjab, India, which is the homeland of Ḥaḍrat Mirzā Ghulām Aḥmad, the Promised Messiah[as], is exactly in the east of Syria, on the same latitude. Thus, there is no ambiguity as far as the words 'east of Demascus' are concerned. Let us now turn to the word 'minaret'. It could mean that the Promised Messiah will descend at a time when, because of improved means of travel and communications (for instance, railways, ships, aeroplanes, postal services, telegraph and printing press etc.), the work of propagation and preaching will be much facilitated as though a man is standing on a minaret and his call was reaching far and wide. His light will spread quickly far and wide in the world, as is the quality of a minaret. As to what is meant about the advent of the Promised Messiah by a white minaret, it could be a portent that the best means for the propagation of Islam will be available to him. In this sense, the word 'east' also indicates that the sun of the Promised Messiah will rise in the best possible surroundings, of its eastern horizon, and its rays will spread rapidly throughout the world. The word 'minaret' also means that as something on a height is easily visible and people living at a distance can also see it, similarly the stand of the Promised Messiah will be on a minaret and he will appear with such illumined and evident signs that,

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54 *Mishkāt, Bābul 'Alāmāt Baina Yadiṣ Ṣā'ati Wa Zakarad-Dajjāl*

provided the people do not close their eyes and turn their heads away from his light, they will certainly be able to see him because he will be on a high station.

The underlying wisdom in adding the word 'white' with the minaret appears to be that although every minaret is visible from a distance, a white minaret is specially so because it shines brighter and eyes are attracted to it. The word 'white' may also indicate that the position of the Promised Messiah will be without any blemish i.e. his high station will not be because of some worldly importance but it will be purely spiritual. He will be seen by people in this sacred form, provided that they do not close their eyes because of prejudice or a preference for darkness.

Explaining further signs of the Messiah and Mahdi, Ḥaḍrat Mirzā Ghulām Aḥmad[as], the Promised Messiah[as] says:

> So remember that amongst the specific signs of the Promised Messiah, it is written that:
>
> 1. He will descend with two yellow sheets.
> 2. He will descend with his hands supported on the shoulders of two angels.
> 3. The disbelievers will die with his breath.
> 4. He will be seen in such a state as though he has just come out of a bath and the water drops will be seen falling from his head like pearl beads.
> 5. He will circuit round the Ka'bah confronting the Antichrist.
> 6. He will break the Cross.
> 7. He will kill the swine.

8. He will marry and will be blessed with children.
9. He is the one who will kill the Antichrist.
10. He will not be killed but will die a natural death and will be buried in the grave of the Holy Prophet[sa].

This completes the 10 conditions.

The Promised Messiah[as] continues:

> ...The two yellow sheets stand for ailments[55] which from the beginning were destined to affect the body of the Promised Messiah, so that his exceptional health may also became a sign.
>
> The purport of two angels is the double support from the unseen on which depends the completion of his argument.
>
> A. One is the completing of the argument with innate knowledge bestowed on him, rational as well as traditional.
>
> B. Second is the completion of the argument with signs which without the agency of man will descend from God.
>
> His descent with his hands supported on the shoulders of the two angels is an indication that, for his progress, means will be provided from the unseen to support him in accomplishing his work. Earlier, I had mentioned a dream. I saw that I was given a sword in my hand the hilt of which was in my hand but its tip touched the skies. I was wielding it in both directions. As I

[55] It is mentioned in the books of the interpretations of visions that yellow colour means ailment. [Publishers]

wielded it hundreds of people were being killed on both sides. Still in my dream, a righteous man interpreted it that it is a sword of the completion of the argument. By the right side is meant the completion of the argument which will be achieved through signs and by the left side is meant the completion of the argument which will be achieved through rational and traditional argument. Both kinds of completion of argument will occur without human support and effort.

The Promised Messiah[as] further states:

Killing the disbelievers with his breath means the non-believers will be destroyed by the breath of the Promised Messiah i.e. with his attention. The Promised Messiah's appearance, as though he has come out of a bath with water drops falling from his head like pearl beads, is a vision. The interpretation is that with his repeated repentance and supplications, the Promised Messiah will continuously refresh his link with God, as if he was bathing all the time and the pure drops of this sacred bath drop from his head as pearls. This does not mean that he has some supernatural powers; certainly not. Have the people not seen before, the result of assigning supernatural powers to Jesus, son of Mary [ʻĪsā Ibn-e-Maryam[as]], which only made millions of people the fuel of Hell fire? Does their desire still linger that, against human nature, Jesus [Ḥaḍrat ʻĪsā[as]] should descend bodily from Heaven accompanied by the angels and should kill people by his breath and that drops of pearl should fall from his body? The meaning of the drops falling from the body of the Promised Messiah, which I have mentioned is correct. When the Holy Prophet[sa] saw bangles in his

hands, did it mean actual bangles? Similarly, when the Holy Prophet[sa] saw cows being slaughtered did it mean real cows? Certainly not, they implied other things. Similarly, when the Holy Prophet[sa] saw the Promised Messiah as though he had come out after bathing and saw water dropping from his head like pearl drops, it means he would be a man who would repeatedly repent and turn to God and his link with Him will always be refreshed as though he were bathing all the time. The pure drops of the purity of his turning to God will drop like pearls from his head. In another hadith, man's turning to God is compared to bathing. For instance, discussing the excellence of Prayer, the Holy Prophet[sa] said that if a stream runs in front of the door of one's house and he were to bathe in it five times daily; can any filth remain on his body? The Companions replied that it cannot. Then, the Holy Prophet[sa] said that in the same way, no filth of sin can remain on the soul of one who observes Prayer (which combines repentance, seeking of forgiveness, supplication, humility, offering praise and glorification) five times daily, as though he were bathing five times daily. This hadith makes it clear that the meaning of the Promised Messiah's bathing is the same, otherwise what special excellence is in the physical act of bathing? Even the Hindus bathe this way every morning, and the drops of water also fall from their body. Alas, people with material thoughts always drag spiritual matters to a material level, and like the Jews remain ignorant of the mysteries of truths.

The Promised Messiah[as] continues:

> The fact that both the Promised Messiah and the *dajjāl* will perform circuits of the Ka'bah proves that this does not mean that they will physically perform circuits of the Ka'bah, for in that case we would have to concede that the *dajjāl* will succeed in entering the Ka'bah or that he will become a Muslim; both of which assertions go against the clear purport of *aḥādīth*. This hadith has to be interpreted, and the interpretation which God has made manifest to me is that, in the latter days, a group of people will emerge who will be called *dajjāl*. This group will be a bitter enemy of Islam and in order to completely bring down the structure of Islam, it will go circuiting round the Ka'bah, which is the centre of Islam, like a thief. As against this, the Promised Messiah will also perform the circuit of the centre of Islam, which the Ka'bah symbolises. The purpose of the Promised Messiah in performing the circuit of the Ka'bah would be to apprehend the thief named *dajjāl*, and to safeguard the centre of Islam from his designs. We know that the thief goes around the houses at night and so does a watchman, but while the purpose of the thief is to rob and plunder a household, the purpose of the watchman is to apprehend the thief and to have him locked in a prison of severe punishment so that people are safeguarded from his mischief.
>
> Thus, this hadith indicates that in the latter days, the thief who is designated *dajjāl*, will try his utmost to demolish the structure of Islam, and that the Promised Messiah, out of his devotion to Islam, will raise his supplications to Heaven and that all angels will lend him their support so that he should be victorious in this final battle. He will neither get tired, nor

> dejected, nor will he slacken his efforts, but will try his utmost to catch the thief. When his supplications reach their climax, God will see how his heart has melted in his love for Islam. Heaven will do what the earth cannot. And the victory that cannot be achieved by man will be won at the hands of angels.

The Promised Messiah[as] further states:

> Great calamities will descend towards the end of the latter days of this Messiah and there will be strong earthquakes and peace will depart entirely from the world. These calamities will descend as a result of the supplications of the Messiah and after these signs, he will gain victory. It is the same angels that are referred to in the metaphorical term when it is stated that the Messiah will descend supported on the shoulders of two angels. Who can conceive today that the mischief of the anti-Christ, which is understood to be the designs of the wayward Christian clergy, can be quelled by human effort; certainly not. It will in fact be quelled by the God of Heaven alone. He will fall on them like a thunderbolt, He will come like a storm and will shake the world like a hurricane because the time of His wrath has come, but He is Independent. The fire of the stone of decree demands a strike of deep supplication by men. Alas! how difficult a task it is, how hard! We have to offer a sacrifice and as long as we do not give this sacrifice, the Cross cannot be broken. As long as a Prophet has not offered such a sacrifice, he has not become victorious. It is this very sacrifice which has been referred to in a verse of the Holy Quran:

وَاسۡتَفۡتَحُوۡا وَخَابَ كُلُّ جَبَّارٍ عَنِيۡدٍ ۙ[56]

which means that the Prophets desired victory by throwing themselves in the fire of holy struggle. The result was that every tyrant and rebel was annihilated....

The Promised Messiah[as] further states:

To imagine, that breaking of the Cross means to physically break crosses made from wood or gold, is a gross error. Such crosses have often been broken in Islamic battles. What is meant here is that the Promised Messiah will shatter the doctrine of the Cross and this doctrine will never flourish in the world. It will break in such a way that it will never be grafted again. It will not be broken by human hands but God, who possesses all powers, will destroy it just as He had created it. Everything is in His sight; He knows who is true and who is false. He will not grant this honour to the others, but will grant it to the Messiah, raised by Him, with his own Hands. Whoever is given honour by God, none can disgrace him. The Messiah has been created to accomplish a great task and that task will be successfully completed at his hands. His prosperity will cause the decline of the Cross, and the life of the doctrine of the Cross will come to an end with the appearance of the Messiah. The views of the people will naturally continue to show signs of weariness with the doctrine of the Cross, as is happening these days in Europe. It is evident that these days the work of Christianity is being carried out only by the salaried clergy. The knowledgeable people are forsaking this doctrine. It is

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[56] *Sūrah Ibrāhīm* 14:16

a wind which is blowing against the doctrine of the Cross and is becoming fiercer and faster. These are the very signs of the advent of the Promised Messiah and the same two angels who were to come down with him are working against the doctrine of the Cross. The world is continuously coming out of darkness into light and the time is near when the spell of the anti-Christ will break completely, for it has completed its life.

The prophecy that the Messiah will kill swine, points to the defect of a filthy and foul-mouthed enemy and it indicates that such an enemy will be killed with the prayers of the Promised Messiah.

The prophecy that the Promised Messiah will be blessed with progeny indicates that God will create from his progeny a man who will succeed him and will defend Islam, as this news has already been given in some of my prophecies.

The Promised Messiah[as] continues:

The prophecy that he will kill the anti-Christ means that with his advent, the teachings of the anti-Christ will decline and will automatically fade away. The hearts of the intelligent ones will turn to the unity of God. Be it known that the word '*dajjāl*' (anti-Christ) has two connotations: First, it signifies a group which supports falsehood and works with cunning and deceit. Secondly, it is the name of the Satan who is the father of all falsehood and corruption. Therefore, killing it means that this satanic treachery will be destroyed in such a way that it will never flourish again till Doomsday, as though in the final battle, Satan will be killed.

The prophecy that after his demise, the Promised Messiah will enter the grave of the Holy Prophet[sa] could not mean that, God forbid, the grave of the Holy Prophet[sa] will be exhumed. These are fallacies, full of insolence and disrespect, of these people who think only material thoughts. What it means is that in his station of nearness he will be so close to the Holy Prophet[sa], that after death he will be granted the station of being closest to the Holy Prophet[sa] and the Promised Messiah's soul will unite with the soul of the Holy Prophet[sa] as though they were both in one grave. This is the true meaning but anyone can imagine whatever other meaning they like. The spiritual people do know that after death physical nearness has no relevance. Everyone who has any spiritual nearness to the Holy Prophet[sa], his soul is brought near to the Holy Prophet[sa]. As Allah says in the Holy Quran:

فَادْخُلِىْ فِىْ عِبٰدِىْ ۝ وَادْخُلِىْ جَنَّتِىْ ۝ [57]

The prophecy that he will not be killed indicates that letting the final Caliph killed would be a cause for disgrace to Islam. For the same reason, the Holy Prophet[sa] was saved from being killed. (*Ḥaqiqatul-Waḥī*, pp. 307–313, *Rūḥānī Khazā'in*, vol. 22, pp. 320–326)

Finally, we present here another sign of the Promised Messiah and end our discussion on the subject. Ḥaḍrat Imam Bāqir has reported this hadith:

[57] So enter you among My chosen servants. And enter you My Garden. (*Sūrah al-Fajr* 89:30–31)

ان لمهدينا آيتين لم تكونا منذ خلق السموات والارض ينكسف القمر لاوّل ليلةٍ
من رمضان و تنخسف الشمس فی النصف منه ۔

> Two signs have been appointed for our Mahdi, which have never been manifested since the creation of the Heavens and earth for anyone else commissioned by God. Firstly, there will be an eclipse of the moon on the first night in Ramadan followed by an eclipse of the sun on its middle date. [58]

This means the moon will eclipse on the 13th lunar date, because according to principles of astronomy, a lunar eclipse can only occur on the 13th, 14th or 15th lunar days, and the sun will eclipse on the 28th of the same month, because a solar eclipse can only occur on the 27th, 28th or 29th lunar days.

This sign was fulfilled clearly and the entire world saw it in the year 1311 Hijra i.e. in 1894 AD. In the month of Ramadan 1311 Hijra, the moon eclipsed on the first night of the possible three nights, i.e. on the 13th, and in the same month of Ramadan the sun eclipsed on the middle day of the possible three days, i.e. on the 28th. This sign manifested twice. First it occurred for the Eastern half of the globe and then it happened in America [the following year]. Both times it occurred on the same dates as specified in the hadith. The sign is mentioned not just in the hadith but the Holy Quran has also indicated it:

58 *Dār Quṭnī,* vol. 1, p. 188

وَخَسَفَ الْقَمَرُ ۙ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ۙ

> And the moon is eclipsed, and the sun and the moonare brought together.[59]

This means the sun will also eclipse in the same month.

Now, you can see how clearly the fulfilment of this sign tells us that this indeed is the time when the Mahdi must appear, because the sign of his appearance has been fulfilled. Some people raise the objection that this hadith has a gap in its chain of narrators and stops at Imam Muḥammad Bāqir (may Allah be pleased with him). Furthermore they say, it states that the lunar eclipse will occur on the first night of Ramadan and the solar eclipse in the middle of Ramadan, whereas the actual lunar eclipse occurred on the 13th and the solar eclipse on the 28th. The answer to this objection is that though this hadith is apparently *mauqūf* [i.e. the narrators of this hadith narrated up to Imam Bāqir], but according to the verdict of the scholars of *aḥādīth*, infact, this report is *marfū'* [attributed to the Holy Prophet[sa]] You have also to consider who the narrator was. Was he not a shining jewel of the Holy Prophet's family? Everyone knows it was a point of style for the Imams from the Holy Prophet's family, in view of their dignity, that they did not consider it essential to link the chain of reporters by name to the Holy Prophet[sa]. This is their publicized and well known custom. In any case, we have not coined this hadith but it has existed for the last 1,300 years.

The answer to the second objection is that it is against God's practice and the law of nature for the lunar eclipse to occur on it's

59 *Sūrah al-Qiyāmah* 75:9–10

first day and the solar eclipse in the middle of the month. The law of nature which is set by God, has limited the lunar eclipse to occur only on the 13th, 14th or 15th date and the solar eclipse on the 27th, 28th and 29th of the lunar month. Therefore, the 'first' and the 'middle' mean the first and the middle of the three possible dates respectively, and not first and middle dates of the month. Another proof is that in the Arabic language the early days' moon is called '*halāl*', whereas the word for the moon used in the hadith is '*qamar*' which shows clearly that it does not mean the first night. Furthermore, Muslims in all ages have been explaining these dates the same way, as we have just explained. For instance, even in more recent times, Maulavī Muḥammad of Lakhoke had written before the appearance of this sign:

تیرھویں چند ستیسھویں سورج گرہن ہوسی اس سالے
اندر ماہ رمضانے لکھیا ایہہ ہک روایت والے

> During that year, the moon will eclipse on the 13th and the sun on the 27th of *Ramaḍān*, this is what one reporter of the hadith has written.

In this line of poetry, Maulavī Muḥammad had written 27th by mistake instead of the 28th, but he has followed the same principle as we have mentioned above. Above all else, the events have sealed their stamp on its true interpretation, that by first is meant the 13th and by the middle, the 28th.

In short, this sign has been fulfilled so clearly that it leaves no room for any excuse or any contention. We have heard from reliable sources that when this sign was fulfilled some maulavis were striking their thighs to express regret and were uttering, 'now the

people will be misled, now the people will be misled'. This also is a clear sign of the fulfilment of the hadith that:

علماءهم شر من تحت اديم السماء

> Their scholars will be the worst creatures under the firmament of Heaven.

On the one hand, a sign of God was being manifested, and on the other, the maulavis were suffering grief that the appearance of the sign would allow the people to slip out of their hold and start believing in Ḥaḍrat Mirzā Ghulām Aḥmad[as], the Promised Messiah and Mahdi.

We have mentioned here only a few of the signs mentioned by our Lord and Master, the leader of all the Prophets Ḥaḍrat Muḥammad *Muṣṭafā*[sa] [the Chosen One], by which to recognize the Messiah and Mahdi. Everyone with a discerning eye and illumined heart, who saw these signs being fulfilled in the people and in the Heavens, bore, on the one hand, the testimony of the truth of the prophecies of the Holy Prophet[sa], and on the other hand believed in the Promised Messiah and Mahdi and joined the *jamā'at* of the believers. However, there were also those who were beating their thighs and shouting and suffering grief over why the proofs were manifesting themselves for the true Messiah and Mahdi, testifying to the truth of the words of the hadith of the Holy Prophet[sa], ضلوا و اضلوا, that is, they remained misguided and continued to misguide others.

APPRECIATION OF FLOWERS...

The well known Punjabi poet Muḥammad Bakhsh, whose poems abound in shining gems of similes and metaphors, says:

قدر پھلاں دابلبل جانے پاک دماغاں والی
قدر پھلاں داگرج کی جانے مردے کھاون والی

Appreciation of the flowers is known to the nightingale; of the illumined mind
Appreciation of the flowers cannot be known by the vulture; devourer of the dead corpse.

If you need to ask of the appreciation and worth of the fragrance of the flowers, their colourful beauty, their blossom and their elegance, do not ask the vulture who is eager to see the living suffer death and then devour their helpless corpses which rot and stink. Ask the nightingale whose mind is clear, who loves the grace and elegance of the blossoming and flourishing, colourful and beautiful saplings because they possess the capacity to grow, to live and to grant life. She knows the worth of the beauty of the flower, its refulgence, its fragrance and its colourful elegance.

If you want to know the holiness and the truth of Jesus [Ḥaḍrat 'Īsā[as]], you need to refer not to the utterances of Caiaphas the Soothsayer but to the narrations of his apostles such as Peter, Jacob and Nicodemus. If you want to witness the sacred powers of the Chief of the Prophets Ḥaḍrat Muḥammad[sa] *Muṣṭafā* [the Chosen One] and see the manifestation of his grace and kindness, do not ask the leaders of the Quraish, ask Ḥaḍrat Abū Bakr, 'Umar, Talhā, Miqdād Bin Aswad (may Allah be pleased with all of them) instead who used to say: O the Messenger of Allah! we will fight in front of you, at your back, on your right and on your left. The enemy cannot reach you unless he walks over our corpses.

Or perhaps you should observe the Muḥammadan beauty through the eyes of Ḥaḍrat Mirzā Ghulām Aḥmad[as], the Promised Messiah and Mahdī, then you will also see:

صد ہزاراں یوسفے بینم دریں چاہ ذقن
واں مسیح ناصری شد از دم او بیشمار

I see hundreds of thousands of Josephs in the mere dimple of his chin
I see untold Messiahs born out of his breath

حسن روئے اوبہ ازصدآفتاب وماہتاب
خاک کوئے اوبہ ازصد نافہ مشک تتار

Comeliness in his face, Is better than the moon and the sun
The very dust of his street, is more fragrant than hundreds of muskpods of the musk of Tartar. (Qādiān ke Āryah Aūr Hamm)

Also, if you want to witness the character and biography of Ḥaḍrat Mirzā Ghulām Aḥmad[as], the Promised Messiah and Mahdi, do not see through the eyes of the maulavis, but look at it from the eyes of insight of those who recognized and believed in the Messiah and Mahdi. The high station of Ḥaḍrat Ḥakīm Nūrud-Dīn[ra] is well known.

The well known Muslim leader Sir Syed Aḥmad Khān, the founder of Aligarh University used to say that when a scholar progresses, he becomes a philosopher; when a philosopher progresses, he becomes a sufi; and when a sufi progresses he becomes Nūrud-Dīn. (For more details please see Badr, May 6, 1909, as referenced by *Ḥayāt-e-Nūr*, By Sheikh ʻAbdul-Qādir (Sābiq Sodāgarmal), Published by Sheikh ʻAbdul-Hādī Zād, Chirāgh Street No. 3, Delhi Darwāzah Lahore, Punjab Press, Watan Building, Lahore.)

You should see Ḥaḍrat Mirzā Ghulam Aḥmad Qādiānī, the Promised Messiah and Mahdi through the eyes of this Nūrud-Dīn. What testimony did he bear when he saw Ḥaḍrat Mirzā Ghulām Aḥmad? When the same Nūrud-Dīn believed in him, what did he receive? He says in his own words:

> The wealth that I have received here is everlasting wealth. A thief or a robber cannot dispossess you of it. I have found here, what the people, longing for it, did not find for the last 1,300 years.[60]

[60] *al-Ḥakam* no. 9, vol. 7, p. 3, col. 2. dated March 10, 1903 [Publishers]

He further says with great humility:

> Who am I and what is my worth. If I were great, I would have stayed home; if I possessed piety on my own, then what was the need for me to accept the Imam? If this object could be gained from books alone, I had no need for anyone, for I have loads of books. The fact of the matter is that you cannot gain your objective by any of these things.[61]

[Mushtāq] Chishtī has introduced Ḥaḍrat Mirzā Ghulām Aḥmad[as], the Promised Messiah and Mahdi, on page 9 of his book in this way:

> Mirzā Ghulām Aḥmad Qadiānī, son of Mirzā Ghulām Murtaḍā, was born in Qadian District, Gurdaspur, in 1839 AD. In 1864, after his customary education, he was employed for four years as a minor court official in the Deputy Commissioners Office in Sialkot. During this time, he continued his study of religions. After renouncing his job at first he gained some fame challenging the Christians to debate. Then, on the advice of his devotee Ḥakīm Nūrud-Dīn Bheravī he claimed to be a reflection of Jesus [Ḥaḍrat 'Īsā[as]]. After a while, he advanced a step further, and rejecting the Islamic doctrine of the life of Jesus [Ḥaḍrat 'Īsā[as]], he made himself the Promised Messiah.

Unfortunately, [Mushtāq] Chishtī, cannot see what the disciple Peter saw in Jesus [Ḥaḍrat 'Īsā[as]], what Ḥaḍrat Abū Bakr[ra] saw in

[61] *Ibid.*, p. 4 [Publishers]

our Lord and Master Ḥaḍrat Muḥammad[sa] and what Ḥaḍrat Ḥakīm Nūrud-Dīn[ra] saw in Ḥaḍrat Mirzā Ghulām Aḥmad Qādiānī, the Promised Messiah and Mahdi—or what is seen by others who believe in him—because he is neither of their class nor does his sight possess the capacity to recognize the truth. Instead, he possesses an eye which always looks for excuses to disbelieve those commissioned by God.

The true introduction of Ḥaḍrat Mirzā Ghulām Aḥmad Qādiānī, the Promised Messiah and Mahdi is as follows:

Ḥaḍrat Mirzā Ghulām Aḥmad Qādiānī[as], the Promised Messiah and Mahdi was born a twin, after Fajr Prayer, on a blessed Friday, February 13, 1835 AD. (In his book *Fuṣūṣul-Ḥikam,* Ḥaḍrat Sheikh Muḥyud-Dīn Ibn-e-ʻArabī the chief of the sufis, has stated that the Mahdi will be born a twin.)

Right from his childhood, Ḥaḍrat Mirzā Ghulām Aḥmad was inclined to piety. He was not interested in playful activities like other children, though in moderation, he was fond of swimming and horse-riding. For physical exercise, he used to walk miles and he continued this practice to his last days.

As was the custom in the country, he received his education at home. He was always keen to worship and do austere practices in seclusion. He spent all day in the mosque engaged in worship and engrossed in the deep study of religious books. As a result, some people started calling him مسیتڑ[62]. He had a limitless and passionate love for the Holy Quran. To reflect and ponder over the Holy Quran was his vocation, as he says:

[62] Of the Mosque [Publishers]

دل میں یہی ہے ہردم ترا صحیفہ چوموں
قرآں کے گرد گھوموں کعبہ مرا یہی ہے

The desire of my heart at every moment, is to kiss Your revealed Book
And circuit around the Holy Quran, for this alone is my Ka'bah.
(Qādiān ke Āryah Aūr Hamm)

His father used to advise him to spend less time in study, in case it affected his health. Whenever his father asked him to engage in business or seek employment he would reply, 'I have become employed with God'.

Because of repeated urgings by his father—and in view of the command of the Holy Quran to obey parents—he joined the Civil Service in Sialkot which he did not do for long. Even during the period of this employment, his real vocation continued to be worship, austerity, study of religious books and deliberation over the Holy Quran. For instance, Maulavī Sirājud-Dīn, father of Maulavī Ghazanfar 'Alī Khān, editor of daily *Zamīndār* newspaper, has given his personal testimony about the life, at that time, of Ḥaḍrat Mirzā Ghulām Aḥmad[as], thus:

> Around 1860–61 AD Mirzā Ghulām Aḥmad was employed as a clerk in Sialkot when his age was 22 or 23 years and I can give testimony as an eye-witness that in his youth he was a pious and righteous man. (*Zamīndār,* June 8, 1908, India)

Noticing the righteousness of Ḥaḍrat Mirzā Ghulām Aḥmad and his relationship with God, his father used to observe:

> Our state is nothing like the pious and pure condition of Ghulām Aḥmad. He is not of the world but of Heaven. He is not a man but an angel. (*Tadhkiratul-Mahdī*, vol. 2, p. 33)

His first marriage took place when he was 15 and his second marriage when he was around 50 years of age, but neither of the two marriages affected his seclusion, level of study and devotion to God.

This was the time when English rule was at its height and the Christian missionaries were preaching with the utmost vigour. They had established Biblical Societies everywhere and published hundreds of books against Islam and against the founder of Islam and they distributed tens of millions of pamphlets free. The speed of their progress can be judged by the fact that in 1851 the number of [native Protestant] Christians in India [and Burma] was around 91,000 but in 1881 this number increased to over 490,000[63].

On the other hand, the movements of the Aryas and Brahmu Samajists were in their prime and were making Islam the targets of their criticism. It was as though Islam was surrounded by the enemy. The singular aim of all these movements was to annihilate Islam and make the truth of the Holy Quran and the truth of the Founder of Islam appear doubtful in the eyes of the world.

Aryas did not believe in any Divine revelation after the Vedas. The Brahmu Samajists were rejecting the revelation outright. They believed that intellect by itself was sufficient for salvation. Influenced by the misleading philosophy of the West and impressed by the apparent material progress of the Christian countries, the

[63] 'The Indian Empire: it's people, history and products', by W. W. Hunter, published by Trübner and Co., London, 1886, p. 263. [Publishers]

educated among the Muslims were rejecting Divine revelation. The Muslim clergy were fighting the battle of excommunication amongst themselves. In his book, *Musaddas*, the late Maulāna Alṭāf Ḥusain Ḥālī [a well recongized Urdu poet, and writer] has painted the picture of this helpless and destitute state of Islam thus:

رہا دین باقی نہ اسلام باقی
اک اسلام کا رہ گیا نام باقی

There remains neither the faith nor Islam.
What remains is just the name of Islam.

Then comparing the ummah of Islam with a garden, he says:

پھر اک باغ دیکھے گا اجڑا سراسر — جہاں خاک اڑتی ہے ہر سو برابر
نہیں تازگی کا کہیں نام جس پر — ہری ٹہنیاں جھڑ گئیں جس کی جل کر
نہیں پھول پھل جس میں آنے کے قابل — ہوئے روکھ جس کے جلانے کے قابل
یہ آواز پیہم وہاں آ رہی ہے — کہ اسلام کا باغ ویراں یہی ہے

You will then see a garden; Desolate and deserted
Where dust flies in all directions

Nowhere can you apply the word freshness.
Its once green branches are burnt and dropped

Its unworthy now of bearing flower or fruit
Its dried trunk is only fit for fire

Now you hear this voice continuously— at all times
This is the very deserted garden of Islam.

In this environment, the reality of the Holy Quran and the truth of the Holy Prophet Muḥammad[sa] was becoming doubtful even to those who called themselves Muslims, many of whom had already fallen in the lap of Christianity.

The Christian clergy, Aryas, Brahmu and all other religions were constantly attacking Islam. The Christians were most active and with the commanding position of their government and with their cunning moves, they were bent upon destroying Islam and removing it from the face of the earth.

Watching this grave situation, the fires of passionate love for God, and his beloved Ḥaḍrat Muḥammad[sa] was enflamed in the heart of Ḥaḍrat Mirzā Ghulām Aḥmad[as], and his concern for the backing of the faith was excited. On the one hand, after diving deep in the deep ocean of the Holy Quran, Ḥaḍrat Mirzā Ghulām Aḥmad[as] brought out and scattered the priceless pearls and gems of wisdom and knowledge of the Divine, and on the other hand gave such crushing replies to the objections raised against Islam with the knowledge of science, astronomy, philosophy, physics and other branches of knowledge, that it caused a great panic in the religious world, and the bright and shining sun of Islam, as it was unveiled, began to illuminate the world.

Witnessing the helpless situation of the Muslims and the pitiable state of Islam, Ḥaḍrat Mirzā Ghulām Aḥmad[as] felt deep concern. For instance, one of his companions Ḥaḍrat Maulavī Fateḥ Dīn of Dharamkot has reported:

> Once, I saw Ḥaḍrat Mirzā Ghulām Aḥmad was restlessly... pacing up and down.... On enquiry he told me that when he remembers the affair of Islam and thinks of various problems faced by Islam, he feels extremely restless and it is the pain for Islam which makes him so anxious. (*Sīratul-Mahdī,* vol. 3, p. 29)

In a poem Ḥaḍrat Mirzā Ghulām Aḥmad, the Pomised Messiah and Mahdi[as] has expressed his pain in these words:

دن چڑھا ہے دشمنانِ دیں کا ہم پر رات ہے　　اے مرے سورج نکل باہر کہ میں ہوں بیقرار
فضل کے ہاتھوں سے اب اِسوقت کر میری مدد　　کشتیٔ اسلام تا ہو جائے اس طوفاں سے پار
کھا رہا ہے دیں طمانچے ہاتھ سے قوموں کے آج　　اِک تزلزل میں پڑا اسلام کا عالی منار
دل نکل جاتا ہے قابو سے یہ مشکل سوچ کر　　اے مری جاں کی پنہ فوجِ ملائک کو اُتار
میرے زخموں پر لگا مرہم کہ میں رنجور ہوں　　میری فریادوں کو سن میں ہو گیا زار و نزار

The day has dawned upon the enemies of the faith, but we are passing through the night;
Arise! O my Sun; for I feel so restless

Help me now with the hands of Your Grace
So that the ark of Islam may ride this storm

Islam is being pushed around by many a people;
The high minaret of Islam is quaking in turbulence.

My heart gets totally restless as I think of this difficult task
O the protector of my life! send down an army of angels

Apply balm to my wounds, for I am in distress
Hear my cries; I am weak and emaciated

دیکھ سکتا ہی نہیں میں ضُعفِ دینِ مصطفیٰ مجھ کو کر اے میرے سلطاں کامیاب و کامگار
یا الٰہی فضل کر اسلام پر اور خود بچا اس شکستہ ناؤ کے بندوں کی اب سن لے پکار
ایک عالم مر گیا ہے تیرے پانی کے بغیر پھیر دے اب میرے مولیٰ اس طرف دریا کی دھار
کشتیءِ اسلام بے لطفِ خدا اب غرق ہے اے جنوں کچھ کام کر بیکار ہیں عقلوں کے وار
وہ لگا دے آگ میرے دل میں ملّت کے لئے شعلے پہنچیں جس کے ہر دم آسماں تک بیشمار
پیشہ ہے رونا ہمارا پیشِ ربِّ ذوالمِنَن یہ شجر آخر کبھی اس نہر سے لائیں گے بار
نسلِ انساں سے مدد اب مانگنا بیکار ہے اب ہماری ہے تری درگاہ میں یاربّ پکار

I cannot bear to see the weak condition of the faith of Muḥammad[sa]
O my Sovereign! grant me success and victory.

O my Lord! have mercy on Islam and save it Yourself
Hear the supplications of the inmates of this shattered ark.

A whole world has died without Your water
O Lord! turn this way, the flow of Your life-giving stream;

Without the Grace of God, the ark of Islam may well-nigh drown
Show your mettle, O madly devoted comrades; no wisecrack will succeed in this situation.

O God! Excite in my heart a fire to serve the Muslim nation
And let the countless flames rise to the Heavens

Weeping and wailing in the presence of the Gracious God is our job
This stream of tears will surely cause the trees to bear fruit.

It's useless now to ask help from the progeny of man
Now our cries are only in your court O! Lord. (*Barāhīn-e-Aḥmadiyya*, part 5, *Rūḥānī Khazā'in*, vol. 21, pp. 127–152)

This was the time when Allah determined to raise a Messenger in the world for guidance and leadership. So Allah commissioned Ḥaḍrat Mirzā Ghulām Aḥmad[as] as the Promised Messiah and Mahdi. In his writings the Promised Messiah[as] says:

> On one occasion, I received a revelation which indicated that there was a difference among the higher angels. The indication was that the will of God was prepared to bring about a renaissance of Islam, but the angels had not yet been informed of the identity of the **rejuvenator**. Hence that was being debated (ibid. Part 4, pp. 502–503 sub-footnote 3; and *Tadhkirah,* English 2nd edition, p. 55, published by Islam International Publications Ltd., UK, 2009)

He also said:

> At the same time I saw in a dream that a search was being made for one who should revive the faith. A person appeared before me and pointing to me said **هذا رجل يحبّ رسول الله**, that is 'This is the man who loves the Messenger[sa] of Allah.' His meaning was that the principal condition of this assignment was the love of the Holy Prophet and that I fulfilled that condition. (*Barāhīn-e-Ahmadiyya*, part 4, p.

503 sub-footnote 3; and *Tadhkirah*, English, 2nd edition, p. 55, published by Islam International Publications Ltd., UK, 2009)

He also said:

A few days ago, I saw in a vision a person who was approaching death through tuberculosis. He disclosed to me that his name was **Dīn Muḥammad** (Faith of Muḥammad), and it was conveyed to me that this man was a personification of Dīn-e-Muḥammadī [Faith of Muḥammad[sa]]. I comforted him that he would be healed through me. (*Izāla-e-Auhām*, p. 214, *Rūḥānī Khazā'in*, vol. 3, p. 206; *Tadhkirah*, English 2nd edition, p. 236, published by Islam International Publications Ltd., UK, 2009)

Similarly Ḥaḍrat Mirzā Ghulām Aḥmad[as], the Promised Messiah and Mahdi, received a revelation:

يحى الدين و يقيم الشريعة

He will revive the faith and will establish the Law. (*Tadhkirah*, English 2nd edition, p. 87, published by Islam International Publications Ltd., UK, 2009)

The Promised Messiah[as] saw a vision and he described it thus:

I was occupied in writing something one night and then went to sleep and [in my dream] I saw the Holy Prophet, may peace and blessings of Allah be upon him, and his face was bright like the full moon. He came close to me and I felt as if he wished to embrace me. So he embraced me and I saw that rays of light proceeded

from his countenance and entered into me. I felt these rays were like palpable light and I believed that I was seeing them not only through my spiritual sight but also with my physical eyes. Thereafter, I did not perceive that he had separated himself from me nor did I perceive that he had left me. Thereafter, the doors of revelation were opened to me and God addressed me and said:

يا احمد بارك الله فيك – ما رميت اذ رميت ولكن الله رمى – الرحمن علم القرآن – لتنذر قوما ما انذر اباوهم – ولتستبين سبيل المجرمين – قل انى امرت و انا اوّل المؤمنين –

Meaning: Allah has placed blessing in you, O Ahmad. Whatever you did let loose, it was not you but it was Allah Who let it loose. The Most Gracious One has taught you the Quran so that you should warn the people whose ancestors have not been warned and that the way of the guilty ones might become manifest. Say: I have been commissioned and I am the first of the believers. (*Ā'īna-e-Kamālāt-e-Islām*, p. 550, *Rūḥānī Khazā'in*, vol. 5, p. 550; *Tadhkirah*, English 2nd edition, pp. 55–56, published by Islam International Publications Ltd., UK, 2009)

Ḥaḍrat Mirzā Ghulām Aḥmad, the Promised Messiah and Mahdi says:

God has sent me so that I should prove that the Holy Quran is a living book and that Islam is a living faith and Muḥammad *Muṣṭafā*[sa] [the Chosen One] is a living Prophet. I say this, holding the earth and the Heavens as my witness, that all these statements are true and that there is only one true God, which has been

> described in the *kalimah* [64]لا اله الا الله محمد رسول الله. The living Messenger is the messenger on whose feet the dead are coming to life once again, the signs are appearing and blessings are manifesting themselves. The springs of the unseen are sprouting. (*al-Ḥakam,* May 31, 1900)

He also said:

> I alone am the light of this age of darkness. He who follows me will be saved from falling into the pits prepared by the Devil for those who walk in the dark. I have been sent by God to lead the world in humililty and peace to the True God and to re-establish the reign of moral values in Islam. God has provided me with Heavenly signs for the satisfaction of seekers after truth, and has shown miracles in my support; He has disclosed to me secrets of the unseen and of the future which, according to the Scriptures, are the real criteria for judging and identifying the true claimant to this divine office. He has vouchsafed to me true knowledge and comprehension of verities. That is why, souls which hate truth and love darkness have turned against me. But it is my desire to be kind and forgiving towards mankind, as far as it lay in my power. (*Jesus in India,* English 2nd edition, pp. 12–13)

Then with the beat of a drum he announced with great majesty:

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[64] There is none worthy of worship except Allah; Muḥammad[sa] is His Messenger. [Publishers]

O ye people, hearken to my call! Remember that this is a prophecy from Him Who created the earth and the Heaven. He will cause this, His own Movement, to spread in all countries and shall cause them to triumph over all others through reasoning and argument. The days are approaching; nay they are near at hand, when only this religion shall be spoken of with honour and respect. God shall grant this religion and this Movement His choicest blessings and unprecedented success and frustrate the designs of all those who seek to destroy them and shall perpetuate their ascendancy till the time the world comes to its end. (*Tadhkirat-ush-Shahādatain*, *Rūḥānī Khazā'in*, vol. 20, p. 66)

TRUTH HAS COME AND FALSEHOOD HAS VANISHED

Regarding the sapling of Ahmadiyyat which God had planted with His own Hands, the Promised Messiah and Mahdi, Ḥaḍrat Mirzā Ghulām Aḥmad[as], the founder of the Ahmadiyya Muslim Community had prophesied:

> I have come only to sow the seed so it has been planted by my hand. Now it shall grow and flourish and there is none who can hinder it. (*Tadhkirat-ush-Shahādatain*, *Rūḥānī Khazā'in,* vol. 20, p. 67)

The seed became a sapling and then a stout tree and today it has seen more than 100 spring seasons, its roots are deep and firm in the ground and its branches reach into Heaven. Each of its branches receives rains of God's Grace and buds of success and achievement bloom on them and each sunrise on it bears the testimony of its advancement.

The message of Ahmadiyyat has reached to the corners of the earth and each nation is drinking water from this fountain. This caravan of Ahmadiyyat, which was organized by God with the hand

of His own holy Messiah, continues to advance on the path of the victory of Islam with Allah's backing and support. Supporting themselves on the crutches of falsehood, thousands of people like Maulavī Mushtāq Chishtī and his elders came out in its pursuit, but could not reach even it's dust. Instead, they let their faces be covered with the dust of failure and defeat and were lost in the darkness of the past. Their story will be preserved in the pages of history as one unbecoming story, because they belong to the groups of people who have opposed the Prophets, whom the people search for in the pages of history under the chapter of 'Disgrace and Misfortune'.

'God will Disgrace You...'

The curse of disgrace has been continuously pestering those that have showed hostility towards the Prophet of the time, and the holy Messiah of God, over the past 100 years. We need not have mentioned it here if only our opponents had seen their condition reflected in the mirror of the last 100 year's history, that why God reversed on them each of their curses and frustrated each of their plans. Why does God, on the one hand bestow success and victory on the Ahmadiyya Muslim Community and on the other hand let our opponents suffer defeat and frustration? They have witnessed everything, but instead of humility have displayed nothing but arrogance.

We do not have to go far in the past; we can look at what has happened in recent history. When in 1988, Ḥaḍrat Mirzā Ṭāhir

Aḥmad, the then Imam of the Ahmadiyya Muslim Community, gave the *mubāhalah*[65] challenge to the leaders of our adversaries and to the leading disbelievers, Maulavī Mushtāq Chishtī had also accepted this challenge. This was reported in the *Millat* newspaper of London, dated December 24th and 25th, 1988, but prior to that he had written in the September issue of the monthly *Tarjumān-e-Islām* of Norway:

> We have already given a *mubāhalah* (prayer duel) challenge to Mirzā [Ṭāhir Aḥmad], but Qādiānīs are fleeing from it.

In the same issue, Maulavī Mushtāq Chishtī also wrote:

> Now, for the fourth time we are accepting this *mubāhalah* challenge.

Accepting this challenge, Maulavī Mushtāq Chishtī prayed for the defeat and ruin of the Jamā'at of the one who had been commissioned by God. As we demonstrate below, his crying and bewailing rent his own honour and defeated him and frustrated him and also defamed him.

On February 13, 1989—approximately two months after the then Imam of the Ahmadiyya Muslim Community had given the *mubāhalah* challenge—Maulavī Mushtāq Chishtī transferred 80% of the funds which the government had allocated for the education of children into his son's name. This transfer was later anulled by

[65] A prayer duel as prescribed in the Holy Quran in *Āl-e-'Imrān* 3:62 [Publishers]

the Mosque Committee, declaring it to be a clear breach of trust on Chishti's part.

On August 24, 1989, Maulavī Mushtāq Chishtī obtained the signatures of a few of his supporters to approve that 2/3 of the funds collected for the mosque were to be used for the Ahle Sunnat community and remainder to be dedicated to *Jami'ah Islamiyyah*[66], and that he himself will be its custodian. Then, to devour these funds, he opened an account in the name of two false institutions:

1. Sunnī Trust
2. Jāmi'ah Islāmiyyah

Maulavī Mushtāq Chishtī used these institutions for his fraud with the funds of the central Sunnī Jamā'at of Norway.

The above misappropriation of funds were well publicized in *Payām-e-Mashriq* registered in Moss, Norway, volume 8, number 11, issue of November 1989. Similarly, his misdeeds were published in a tract and distributed on the occasion of *'Īd Milādun-Nabī* (Celebration of the birth of the Prophet[sa]). Then, he conferred such titles on his disciples as conspirators, mischievous, hypocrites and Jewish lobby, and did not realize that he himself was their Imam and their leader so what would that make his own position?

Eventually, Maulavī Mushtāq Chishtī did admit his disgrace but blamed it on the Ahmadis, alleging they had had a hand in it.

In October 1989, in four episodes of the Radio Norway's Urdu service, he was pronounced to be a deceiver, fraudulent cheat and a devourer of mosque funds.

[66] Islamic school [Publishers]

For the readers, we present here a few significant points from the newspapers and magazines that put a stamp of affirmation on his disgrace, so that it may serve as a warning to others.

1. *Payām-e-Mashriq* which is published from Norway's city, Moss, has presented the following facts in volume 8 and issue number 12, page 8:
   i. By declaring the propaganda against him as a Jewish conspiracy, Maulana has aggrandized himself.
   ii. Setting aside a third part of the mosque funds i.e. 10 million rupees, is daylight robbery of the trust of his colleagues.
   iii. To collect 10 million, he continued to paint a picture before the people of Paradise in one hand and Hell in the other.
   iv. He was giving a guarantee of Paradise to sinners who gave him money for the mosque.
   v. It was the same trickery by which a Christian Padre in olden times used to deprive his devotees even of oven fuel or cooking oil, and a Hindu pundit who until recently used to plunder the jewellery of the brides of his devotees.

2. The June 1990 issue of the monthly *Bāz Gasht* of Norway has preserved for good not only his other financial misappropriation, but the following dreadful facts which will always bear testimony to his disgrace and defeat.

i. In the holy month of Ramadan, the mosque and it's Imam were dishonoured twice during Friday Prayer and once during the *Tarāvīḥ* Prayer.

ii. A squabble was created on the occasion of *'Īdul-Fiṭr*, when the Imam and nearly 1,000 worshippers were standing ready for Prayers, and the Prayer was stopped. Such disgrace may never have been suffered by even a Christian priest.

3. On pages 11–17 of the August 1990 issue of the same monthly *Bāz Gasht* of Oslo, Norway, some vile allegations were proved against Mushtāq Chishtī and he was declared to have committed the following misdeeds: Wrangling, misuse of the pulpit of the mosque, desecration of the mosque, greed, settling his family in Norway, acquiring privileges by demand, hiring employees at his sole discretion, establishing irrelevant institutions to his liking, making false promises, starting up of several courses without having to complete any, misappropriating the accounts, letting his own flat for rent and occupying the mosque residence, devouring the funds collected in the names of God and His Messenger, use of bribery and wangling to settle people in Norway.

4. In its issue no. August 8, 1990, *Qā'id* monthly wrote:

   i. The maulavi continued all kinds of activity, giving people false hope of reward in the Hereafter.

   ii. Dispossessed the people of their money.

iii. Robbed people with false promise of entrance into Paradise.

iv. The reality of the maulavi is:

سرِ منبر رسم گدائی ہے ہنر اس کا
وہ ہے رقاصِ مذہب پاؤں میں سونے کی پائل ہے
اگرچہ رولتا پھرتا ہے وہ تسبیح کے دانے
مگر درپردہ وہ زر کی ہوس گاہوں کا سائل ہے

His skill is begging at the pulpit of the mosque
He dances in the name of religion, wearing the shoes of gold

He roams around counting the beads of his rosary
But secretly he is coveting to gather wealth

5. Payam-e-Mashriq in its issue of August, volume 9, number 8, gives this news:
   i. This maulavi deserves to be given the name 'swindler'.
   ii. A religious school was bought in the name of *Jami'ah Islamiyyah*, with central funds but the *maulānā* transferred the building in his own name. We have a copy of the contract.

6. As a result of the brawl which was created in the mosque in Oslo on Friday March 29, 1991, during the holy month of Ramadan, the police desecrated the mosque with their shoes and their dogs. Its details appeared on page 8 of the

newspaper *Dagbladet* on Monday April 2, 1991 and his disgrace was the talk of the town throughout Norway.

7. Finally, we put before you the report of the monthly *Qā'id* of Oslo, March 1991, no. 3:

> Maulānā Mushtāq Aḥmad Chishtī has been dismissed as an Imam. Since his dismissal, the attendance at the mosque has begun to recover. To express their satisfaction at the ending of this squabble the worshippers offered *nawāfil* [supererogatory Prayer]. Thank God for that.

[Mushtāq] Chishtī, we will not count your misdeeds and the beads of the necklace of your disgrace. You should ponder as to why the mill of disgrace began to grind immediately you accepted the *mubāhalah* challenge and why each new revolution of this mill brought a new disgrace. Reflect again, are these curses not the same which are always destined for those who stand against those commissioned by God. God has kept the gate of repentance open. Still there is time to enter this gate. Stop your cunning, wrangling, lies and misdeeds and repent before God.[67]

[Mushtāq] Chishtī appended the title of 'Chisti' to his name and then to make himself holy, he wrote on page 27 of his bundle-of-lies book, *Fāteḥ-e-Qādiān*:

> God knows why there is such attraction in the words 'Chisht', 'Chishtī' and 'Chishtiyā'ī' that as soon as one utters them or pens

[67] This is the translation of the passage in the published Urdu book. Maulavī Mushtāq Chishtī has now passed away. [Publishers]

them, one is transported into ecstasy, eyes become wet with tears and heads bow in devotion and love!

In the foregoing pages, we have given some examples of comments about [Mushtāq] Chishtī from the newspapers and magazines of Norway which rent his robe of honour in such a way that the nudity of his real self becomes obvious. People can see his true nature and his disgrace and seeing the so called religious leaders and Chishtīs like him they shed the tears of blood and their heads do not bow in devotion and love but bow in shame and feelings of disgrace. Having got rid of him, they then offer their prayers of thanks.

The people like Ḥaḍrat Mo‘īnud-Dīn[rh] Chishtī and Ḥaḍrat Ganj Bakhsh[rh], Allah's Mercy be upon them, were the trustees of the grandeur of Islam, but time has proved [Mushtāq] Chishtī to be the trustee of disgrace:

چہ نسبت خاک را با عالم پاک

What comparison can there be of dust to the world of purity

Let's look at another Chishtī who was known in the United Kingdom by the title Abul-Fatḥ [Father of Victory]. He also used to append 'Chishtī' to his name. He joked about the *mubāhalah* challenge given by Ḥaḍrat Mirzā Ṭāhir Aḥmad, the then Imam of the Ahmadiyya Muslim Community, and with great arrogance he used a derogatory term (*mujāhalah*). Then, how Allah tore his respect to pieces is not hidden from anyone. There is no need for us to uncover his shameful deeds here nor are we pleased with anyone's disgrace and notoriety. Rather, we pray that as this man

was punished a great deal in this world and disgrace forever has become his destiny, may Allah overlook his mistakes and his sins. However, we feel it is necessary to say that anyone who stands to oppose those commissioned by God and their Jamā'at, or wishes to disgrace them, he himself falls in the estimation of Allah and suffers clear ignominy before the world.

So one should ponder over why has disgrace upon disgrace been heaped on the opponents of the Ahmadiyya Muslim Community. And why each of these opponents' steps merely takes them to the ditches of decay and degradation. While on the contrary, Allah's treatment with the Jamā'at of His holy Messiah and Mahdi is so outstanding; with His backing and support, this Jamā'at continues to advance, supported on the shoulders of His Destiny.

'...I shall Gain Honour'

After the *mubāhalah* challenge, Allah gave such honour and nobility to the then Imam of the Ahmadiyya Muslim Jamā'at, Ḥaḍrat Mirzā Ṭāhir Aḥmad[rh], that when he travelled through scores of countries, people in each country showed him respect and the heads of state and Chief Ministers stood up to welcome him. In many countries, he was presented the keys of the cities. In each country, on each soil, wherever he stopped, victory and elation, success and achievement paid homage to him. Then in 1989, ministers and members of Parliament from a dozen countries came with delegations to attend the *Jalsah Sālānah* [Annual Convention] United Kingdom which he presided.

Now, with the sheer Grace and Help of Allah, this worldwide Jamā'at has been established in 124 countries and has 3216 strong well organized *jamā'ats*[68]. (These figures do not include the number of *jamā'ats* in Pakistan.) Throughout the world (excluding Pakistan) the Ahmadiyya Muslim Community has established 1945 mosques and 356 Muslim Missions, 27 hospitals, 258 nursery and primary schools and 81 high and junior secondary schools[69]. The Ahmadiyya Muslim Community publishes 81 newspapers and periodicals in various languages and in various countries[70]. Most of all, this divine Jamā'at has been enabled to publish the Holy Quran with translation in 44 languages[71] while translation in a further six languages has been completed and the work is in progress in many more languages.

Similarly, the Ahmadiyya Muslim Community has been enabled to publish selected verses of the Holy Quran in 85 different languages[72], selected *aḥādīth* and selected writings of the Promised Messiah—which show the transcendence of God and the truth and excellence of Ḥaḍrat Muḥammad *Muṣṭafā*[sa] [the Chosen One], Islam and Holy Quran. These publications are being distributed from town to town in great numbers.

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68 By the Grace Allah, the Ahmadiyya Muslim Community now has many more *Jamā'ats* in over 200 countries. [Publishers]

69 Ahmadiyya Muslim Community has now established over ten thousand mosques and many more Muslim Missions, hospitals, and schools. [Publishers]

70 This number has now increased to over 100 newspapers and periodicals. [Publishers]

71 By the Grace of Allah, the Holy Quran has now been translated in over 70 languages. [Publishers]

72 This number has now increased to more than 100. [Publishers]

Looking at this brief survey of the grandeur of Ahmadiyya Muslim Community, the divine support accompanying it's Imam, the eyes of our opponents like Mushtāq Chishtī must have become glassy. Their nerves must have left them, and their tongues must have become mute, but their condition must be shouting:

گستاخ اکھیّں کتھے جا اڑیاں

O!, the one possessing crude vision, who are you meddling with!

یہ کیا عادت ہے کیوں سچی گواہی کو چھپاتا ہے   تری اک روز اے گستاخ شامت آنے والی ہے
ترے مکروں سے اے جاہل مرا نقصاں نہیں ہرگز   کہ یہ جاں آگ میں پڑ کر سلامت آنے والی ہے
اگر تیرا بھی کچھ دیں ہے بدل دے جو میں کہتا ہوں   کہ عزت مجھ کو اور تجھ پر ملامت آنے والی ہے
بہت بڑھ بڑھ کے باتیں کی ہیں تو نے اور چھپایا حق   مگر یہ یاد رکھ اِک دن ندامت آنے والی ہے
خدا رُسوا کرے گا تم کو میں اعزاز پاؤں گا   سنو اے مُنکرو اب یہ کرامت آنے والی ہے
خدا کے پاک بندے دوسروں پر ہوتے ہیں غالب   مری خاطر خدا سے یہ علامت آنے والی ہے

Why are you in the habit of concealing the true testimony?
O arrogant one!, You shall fall upon evil days.

Your clever designs can never cause me harm, O ignorant one.
Because I am the one who will come out unscathed, even if pushed in Fire.

If your faith amounts to anything, avert what I have predicted
That 'I shall gain honour; And you will face reproach'.

God shall disgrace you; And I will be granted honour
Hearken, O! ye who deny me; This miracle is bound to happen.

The holy men of God gain victory over others
For my sake, this sign, is going to come from God.

(*Tatimmah Ḥaqīqatul-Waḥī, Rūḥānī Khazā'in*, vol. 22, p. 595)

PUBLISHER'S NOTE

Please note that according to our system of counting Quranic verses, the verse *Bismillāhir-Raḥmānir-Raḥīm* (In the name of Allah, the Most Gracious, Ever Merciful) is counted as the first verse of the chapter which it precedes. Some publishers of the Holy Quran, however, begin counting following *Bismillāhir-Raḥmānir-Raḥīm*. Should the reader not find the relevant verse under the number mentioned in this book, he or she is advised to deduct 1 from the number. For example, if this book quotes Ch. 35: *Fāṭir:* 25, then some copies of the Holy Quran will list the same verse under Ch. 35: *Fāṭir:* 24.

Where necessary, translation of the Arabic text has been elaborated by additional words to explain the meaning. Such words are in italics. The word *and* at the commencement of a translated verse has been omitted.

The form *ibn* has been used in both initial and medial position in the names of persons, in order to conform to current usage, although *bin* also occurs medially in some original texts (abbreviated usually as *b.*).

The name of Muḥammad[sa], the Holy Prophet of Islam, has been followed by the symbol [sa], which is an abbreviation for the prayer (ﷺ) *Ṣallallāhu 'Alaihi Wa Ālihī Wasallam* (may peace and

blessings of Allah be upon him and his progeny). The names of other Prophets[as] and messengers are followed by the symbol [as], an abbreviation for (عَلَیْہِ السَّلَام/عَلَیْہِمُ السَّلَام) *'Alaihissalām/'Alaihimussalām* (on whom be peace). The actual prayers have not generally been set out in full, but they should nevertheless, be understood as being repeated in full in each case. The symbol [ra] is used with the name of the Companions of the Holy Prophet[sa] and those of the Promised Messiah[as]. It stands for (رَضِیَ اللّٰہُ عَنْہُ/رَضِیَ اللّٰہُ عَنْہَا/رَضِیَ اللّٰہُ عَنْہُمْ) *Raḍīyallāhu 'anhu/'anhā/'anhum* (may Allah be pleased with him/with her/with them). [rh] stands for (رَحِمَہُ اللّٰہُ تَعَالٰی) *Raḥimahullāhu Ta'ālā* (may Allah's blessing be on him). [aa] stands for (اَیَّدَہُ اللّٰہُ تَعَالٰی) *Ayyadahullāhu Ta'ālā* (may Allah, the Almighty help him).

In transliterating Arabic words we have followed the following system adopted by the Royal Asiatic Society:

- ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honour*.
- ث *th*, pronounced like *th* in the English word *thing*.
- ح *ḥ*, a guttural aspirate, stronger than *h*.
- خ *kh*, pronounced like the Scotch *ch* in *loch*.
- ذ *dh*, pronounced like the English *th* in *that*.
- ص *ṣ*, strongly articulated *s*.
- ض *ḍ*, similar to the English *th* in *this*.
- ط *ṭ*, strongly articulated palatal *t*.
- ظ *ẓ*, strongly articulated *z*.
- ع ', a strong guttural, the pronunciation of which must be learnt by the ear.

غ *gh*, a sound approached very nearly in the *r grasseye* in French, and in the German *r*. It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.

ق *q*, a deep guttural *k* sound.

ئ ', a sort of catch in the voice.

Short vowels are represented by:

a for ـــَـــ (like *u* in *bud*)
i for ـــِـــ (like *i* in *bid*)
u for ـــُـــ (like *oo* in *wood*)

Long vowels by:

ā for ـــاـــ or آ (like *a* in *father*);
ī for ی ـــِـــ or ـــٖـــ (like *ee* in *deep*);
ū for و ـــُـــ (like *oo* in *root*);

Other:

ai for ی ـــَـــ (like *i* in *site*)[1];
au for و ـــَـــ (resembling *ou* in *sound*)

Please note that in transliterated words the letter *e* is to be pronounced as in *prey* which rhymes with *day*; however the pronunciation is flat without the element of English diphthong. If in Urdu and Persian words *e* is lengthened a bit more, it is transliterated as *ei* to be pronounced as *ei* in *feign* without the element of diphthong. Thus کے is transliterated as *kei*. For the nasal

[1] In Arabic words like شیخ (Shaikh) there is an element of diphthong which is missing when the word is pronounced in Urdu.

sound of *n* we have used the symbol *ń*. Thus the Urdu word میں is transliterated as *meiń*.* The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

We have not transliterated foreign words which have become part of English language, e.g., Islam, Mahdi, Quran[2], Hijra, Ramadan, Hadith, ulama, umma, sunna, kafir, pukka, etc.

Curved commas are used in the system of transliteration, ' for ع, ' for ء. Commas as punctuation marks are used according to the normal usage. Similarly, normal usage is followed for the apostrophe.

We have made every effort to validate the original references and have also added several additional references where needed.

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* These transliterations are not included in the system of transliteration by The Royal Asiatic Society.

[2] Concise Oxford Dictionary records Quran in three forms—Quran, Qur'an and Koran.

GLOSSARY

Ahmadiyya Muslim Community—The Community of Muslims who have accepted the claims of Ḥaḍrat Mirza Ghulam Ahmad[as] of Qadian as the Promised Messiah and Mahdi. The Community was established by Ḥaḍrat Mirza Ghulam Ahmad[as] in 1889, and is now under the leadership of his fifth *Khalīfah*—Ḥaḍrat Mirza Masroor Ahmad (may Allah be his help). The Community is also known as **Jamā'at-e-Ahmadiyya** or **Ahmadiyya Muslim Jamā'at**. A member of the Community is called an **Ahmadi Muslim** or simply an **Ahmadī**.

Allah—Allah is the personal name of God in Islam. To show proper reverence to Him, Muslims often add *Ta'ālā*, translated here as 'the Exalted', when saying His Holy name.

Bai'at—Oath of allegiance to a religious leader; initiation at the hands of a Prophet or his *Khalīfah*.

Ḥaḍrat—A term of respect used for a person of established righteousness and piety.

Hadith—A saying of the Holy Prophet Muhammad[sa]. The plural is *āḥādith*.

Holy Prophet[sa]—A term used exclusively for the Founder of Islam, Ḥaḍrat Muhammad, may peace and blessings of Allah be upon him.

Holy Quran—The Book sent by Allah for the guidance of mankind. It was revealed word by word to the Holy Prophet Muhammad[sa] over a period of twenty-three years.

Imām Mahdī—The title given to the Promised Reformer by the Holy Prophet Muhammad[sa]; it means: the Guided Leader.

Jalsah Sālānah—Annual convention or gathering of the Ahmadiyya Muslim Community. It was initiated by the Promised Massiah[as] himself.

Jamā'at—Jamā'at means community. Although the word *jamā'at* itself may refer to any community, in this book, Jamā'at refers to the Ahmadiyya Muslim Community unless specifically mentioned with the name of another community.

Khalīfah and Khilāfat—Caliph is derived from the Arabic word *Khalīfah*, which herein means the successor. *Khulafā'* is the plural of *Khalīfah*. In Islamic terminology, the title '*Khalīfa-e-Rāshid*' [righteous *Khalīfah*] is applied to one of the first four *khulafā'* who continued the mission of the Holy Prophet Muhammad[sa]. Ahmadi Muslims refer to each successor of the Promised Messiah[as] as

Khalīfatul-Masīḥ. The institution of successorship is called *Khilāfat*.

Khalīfatul-Masīḥ I—Ḥaḍrat Khalīfatul-Masīḥ I, Ḥakīm Maulānā Nurud-Din[ra] (1841–1914), the first person to do the *bai'at* at the hand of the Promised Messiah[as], was elected as the first *Khalīfah* after the demise of the Promised Messiah[as]. The Promised Messiah[as] has highly appreciated his faith, sincerity and sacrifices and has regarded him as a model for everybody in the ummah.

Khalīfatul-Masīḥ II—Ḥaḍrat Khalīfatul-Masīḥ II, Mirza Bashir-ud-Din Mahmud Ahmad[ra] (1889–1965), was the second successor of the Promised Messiah[as]. He is also called Muṣleḥ-e-Mau'ūd because he was born in accordance with the prophecy made by the Promised Messiah[as] in 1886 concerning the birth of a righteous son who would be endowed with unique abilities and attributes.

Khalīfatul-Masīḥ III—Ḥaḍrat Khalīfatul-Masīḥ III, Ḥāfiẓ Mirzā Nāṣir Ahmad[rh] (1909–1982), was the grandson of the Promised Messiah[as] and his third successor. Before being elected as *Khalīfah*, he served in many key positions in the Jamā'at.

Khalīfatul-Masīḥ IV—Ḥaḍrat Khalīfatul-Masīḥ IV, Mirza Tahir Ahmad[rh] (1928–2003), was the fourth successor of the Promised Messiah[as]. He was the grandson of the Founder of the Ahmadiyya Muslim Jamā'at, Ḥaḍrat Mirza Ghulam Ahmad, the Promised Messiah[as].

Khalīfatul-Masīḥ V—Ḥaḍrat Khalīfatul-Masīḥ V, Mirza Masroor Ahmad[aa], is the fifth successor of the Promised Messiah[as] and the current Imam of Jamā'at-e-Ahmadiyya. He is the great grandson of the Promised Messiah[as].

Khilāfat—The institution of successorship in Islam. *See also* **Khalīfah**.

Khulafā'—Plural of **Khalīfah.** *See also* **Khalīfah**.

Mahdi—'The guided one.' This is the title given by the Holy Prophet Muhammad[sa] to the awaited Reformer of the Latter Days.

Maulānā or Maulavī—A Muslim religious cleric.

Muhammad—Proper name of the Holy Prophet[sa] of Islam.

Ṣaḥiḥ Bukhārī—A book of *āḥādith* (the sayings) of the Holy Prophet Muhammad[sa] compiled by Ḥaḍrat Imam Muhammad Bin Ismā'īl Bukhārī[rh] (194H-256H). This book of *aḥādīth* is believed to be the most authentic book after the Holy Quran.

Sunnah—Traditions of the Holy Prophet Muhammad[sa] of Islam.

Sūrah—A term in Arabic referring to a chapter of the Holy Quran.

Shari'ah—Religious law.

The Promised Messiah—This term refers to the Founder of the Ahmadiyya Muslim Jamā'at, Ḥaḍrat Mirza Ghulam Aḥmad[as] of Qadian. He claimed that he had been sent by Allah in accordance with the prophecies of the Holy Prophet[sa] about the coming of *al-Imām al-Maḥdī* (the Guided Leader) and Messiah.

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